





Library of  
Sheldon Jackson  
presented to the Presbyterian Historical Society.  
(Utah vol 1)

WYOMING TERRITORY.—This Territory probably embraces the last of our vast national domain which remains to be thus organized. It is thought to be the richest of the cluster of Territories which embrace the Rocky Mountain peaks and slopes. Within this Territory, that rich mining district, but recently discovered, known as the Sweet Water Mines, is found. Cheyenne, having a population of from 3000 to 4000, is the capital. It is distant west 1000 miles from Chicago. Here the Union Pacific railroad has commenced the erection of extensive shops. Fort Russell is near by, with barracks for 1200 men.

It is into this Territory that some two or three young ministers, students in our Seminary, have recently gone, to lay the foundations of our church. Rev. Mr. Gage, of Minnesota, is at Cheyenne; Rev. Mr. Hughes has gone to Ogden and Corinne; and Mr. J. N. Hutchinson is to labor for the summer between Omaha and Cheyenne. This is as it should be. Our Board of Missions would do well to call some of our more experienced brethren to occupy one or more important points in each of these new States or Territories so rapidly developing on these vast mountain slopes.

Wyoming Territory, organized by act of July 25, 1868, lies between the twenty-seventh and thirty-fourth meridians of longitude west from Washington, and the forty-first and forty-fifth degrees of north latitude, with an average length of three hundred and fifty five miles and width of two hundred and seventy-six miles. It has Dakota and Nebraska on the east, Colorado and Utah on the south, Montana on the north, and Utah and Idaho on the west, and embraces an area of 97,883 square miles, or 62,645,220 acres; larger than the state of Oregon, and equal to that of Alabama and Mississippi, or Georgia and New York. This newly erected political division, lying along the line of one of the most important of our great national highways, is brought into close relations with the adjacent States and Territories, and is destined to exert a most powerful influence in developing the immense resources of the west.

## THE UNION PACIFIC RAILROAD OCCUPIED FOR PRESBYTERIANISM.

Messrs. Editors—The Rev. Sheldon Jackson, acting for the Presbytery of Missouri River, has succeeded in securing three efficient young men for missionary work along this road.

Mr. J. N. Hutchison, licentiate, will occupy the four most important towns west of Omaha, between the Missouri River and the crossing of the North Platte.

The Rev. John L. Gage, after successfully erecting two church buildings, and being permitted to reap a spiritual harvest in Minnesota, has gone to Cheyenne and Laramie, to repeat his work of laying foundations and erecting church edifices.

The Rev. M. Hughes, compelled by the state of his health to resign his charge at Bellvue, Nebraska, has gone out to Rawlins, Bryan, Ogden, and Corinne, hoping, in the bracing atmosphere of the Rocky Mountains, to do full pioneer work.

In addition to the above, the Rev. Mr. Van Arsdale has commenced with great energy a second church enterprise at Omaha, in a part of the city wholly unoccupied by other evangelical bodies.

This gives stated Presbyterian preaching at nearly every important station along this great highway of nations, between Omaha and Promontory Point—a distance of more than one thousand miles. These fields will be trying ones, and the young men greatly need the prayers and sympathies of God's people. These missions will also be costly ones; and to carry them on efficiently, and at the same time keep up the other enterprises claiming the attention and support of the Church, will require of the churches largely increased contributions to the Board of Domestic Missions.



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## TO THE ROCKY MOUNTAINS.

Sept. 1868  
CHICAGO TO CHEYENNE. 1868  
September 1868

Messrs. Editors—I am glad to announce that you are saved the comparison of competitive routes over the thousand mile stage now before us. The "Dixon Air Line" is the only road in direct connection with the "Union Pacific," and therefore without delay we will take passage in the former for Omaha, five hundred miles distant, while on the latter we will prosecute the rest of our journey.

The first thing which impresses us, is the *superior comfort* of the cars, especially the sleeping cars of the Pullman pattern, in use here. It is true that your correspondent was favoured with choice apartments, in a special coach with some railway Presidents—among whom were the Hons. Messrs. Dillon and Durant, of the Union Pacific Railroad—but the ordinary equipments are pronounced, by competent judges, better than those of the East. One of the most enterprising Presidents of the party remarked to me, "Here I am, riding from Chicago to Cheyenne more pleasantly than I can from New York to Philadelphia." The Pullman coach is a model of elegance and ease. The state rooms and berths could not be more attractive or accommodating.

Our route carries us first over the prairies of Illinois. These need no description, as every one is familiar with the illimitable verdure they every where present—a boundless sea of green, in which the scattered cottages seem like ships. There is a constant alternation of grass and grain, until the gentle undulations betoken approach to a river, when suddenly the great Mississippi, upon which we have from childhood longed to gaze, bursts upon our sight.

The "Father of Waters" crossed on a bridge nearly a mile long, with a draw turned by a steam engine, we enter the garden state of Iowa. This portion of the route, stretching from the Mississippi to the Missouri almost without a deflection, was constructed by the energy of the Hon. John I. Blair, the worthy candidate for Governor of his native State

of New Jersey. Mr. Blair has raised more money for the building of railroads than any other man in the new world, and by his wonderful executive force pushed through this enterprise when it was deemed hopeless, and when on its fate depended that of the Union Pacific also, against which had arrayed one of the most gigantic money conspiracies known to the unprincipled competition of the age.

The cities on the line of this road vie with the country in beauty. There is a neatness and thriftiness never elsewhere surpassed. And this will not be wondered at, when in each of the forty towns laid out by the noble man referred to, deeds of lots were given only on condition that *no intoxicating drinks should be sold*. And furthermore, that in nearly all, land was furnished for Protestant, and especially Presbyterian churches.—This will not, however, be wondered at by those who remember the building, and now rebuilding, of the noble Academy at Blairstown, in a style almost worthy of a college, by this same generous benefactor.

But while we are charmed by the beauty around, we find ourselves confronted by the mighty, muddy Missouri. *Mighty*, because it furnishes of itself between two and three thousand miles of navigation, and waters an Empire. *Muddy*, because the amount of earth held in solution seems greater than that in the thickest puddle, when stirred to its lowest depth. A vast quantity of wood, in small and large pieces, was seen floating on its bosom, due to the fact that it was in flood, as is usual in the summer, because of its sources in the snows of the Rocky Mountains.

By the way, what a wonderful provision that, which stores such reservoirs of frozen water on the tops of lofty mountains, so that our streams may not dry up under summer heat. And what a nice arrangement, that which causes the great tributaries of the Mississippi to pour in their floods at different periods. Those rising in the Alleghenies contribute *early* of their plenitude; those in the Rocky Mountains, *late*. The rains run off before the snows melt. Were it otherwise, were the Missouri and Ohio, and the other



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streams on either side, to flood at the same season, the Mississippi would become useless for navigation or irrigation, for commerce or agriculture. Volumes of water, so vast and violent, would rush down its bed, as to devastate levees, and destroy lands beyond computation. The whole lower valley would at one time be a *deluge*, and at another a *desert*.

The Missouri crossed, we enter Omaha, beautifully built on bluffs, with a culture worthy of our Eastern cities, though we are surprised to find it simply bursting into being. With our distinguished party, we visit the machine shops of the Union Pacific Railroad, and find them constructing cars, as though they belonged to one of the oldest companies of the country. Indeed, we observe facilities for the making of nearly all articles in the line of railroad necessity. And every thing around is advancing at the same pace. That little town on the "Council Bluffs" opposite—so called because the Indians of this valley are said there to have danced around their council fires—claimed in an enterprising daily which I saw, to furnish news thirty-six hours in advance of fast Chicago—away back in the slow East!

Omaha has about fifteen thousand inhabitants, instead of as many hundreds five years ago. Her trade last year was enormous; but this year, for various reasons, it has declined, and with it real estate, though the latter is said to be still about two hundred per cent. above its proper level. It would seem that this point must always be very important as constituting the eastern terminus of the great Pacific Railway, and as distributing the goods of the vast Missouri valley. And yet another city is projected about twenty-five miles further up the river, where a cut-off road, connecting directly the North-western Railroad and the Union Pacific Railroad, and saving about thirty-five miles, will cross. The mere mention of this scheme, which is now rapidly being carried out, is said to have knocked down property in Omaha fifty per cent.

If you are surprised at a city so regularly built five hundred miles west of Chicago, and fifteen hundred west of New York, you will be quite as much amazed at the cultivation of the country, as you ascend the Platte, over that wonder of

the world—the Pacific Railroad—on which we are now riding. You see wheat and corn further advanced, and equal in quality to that of Iowa, though Iowa appeared to surpass Illinois, as Illinois the States east. Indeed, the cereals seemed to be the finer, the further west we travel.

We find farms, however, only for fifty miles west of Omaha. The country beyond is yet unbroken, though of inviting fertility. A more beautiful prairie region than spreads out on both sides of the Platte, for one hundred and fifty miles from the Missouri, could hardly be desired. It is true that it is treeless, as is the case with the lands of Illinois and Iowa; but this is due, not to any unwillingness or inability of the generous soil, but because of the fires which annually burn every thing from the face of the earth. Wherever these yearly conflagrations are checked, there the sprouts of trees at once appear.

The remaining three hundred and fifty mile to Cheyenne is a plain, with slight undulations, covered by a thin, short buffalo grass, in which antelopes may be seen feeding, and in which are noticeable innumerable villages of prairie dogs. These little creatures, resembling large squirrels, are very interesting. They may be seen standing on their hind feet, on top of their mounds of earth, barking at the train as it whirls by, or bounding into their holes at the crack of the revolvers levelled at them.

Indeed, the almost constant noise of rifles or revolvers is one of the characteristic experiences of the traveller the moment he crosses the Missouri, and begins his journey on the Union Pacific. He is reminded thereby that he has fairly entered the Indian country, as is also evidenced by soldiers, who present arms at every station, as well as by forts, located at longer distances. The ordinary houses are often seen to be defensible against the savages, as many of them are protected by earth of sufficient thickness to make them quite impregnable to assault.

But we have safely reached the base of the long-wished for mountains, and gained glimpses of their peaks, shining with the frosts of a thousand winters. Instead, however, of wrestling with its declivities



at once, we will turn aside to Cheyenne, the last city of the Plain, and the most important beyond Omaha, and destined to fill a large place in the golden annals of American commerce. Z.

#### CHEYENNE TO SHERMAN.

*Messrs. Editors*—You have had abundance of time since I left you, to survey the wonders of Cheyenne, the most important city, and the prospective capital of the new Territory of Wyoming. I was in this busy, bustling town when the news came of the formation of the aforementioned territory, and great, I can assure you, was the enthusiasm caused thereby.

But what and where is Cheyenne? I suppose it will not be offensive, when I answer—a congregation of from three to four hundred shanties, set on rectangular streets in a bold plain, at the foot of the eastern range of the Rocky Mountains. The most remarkable building in the place is not erected—I mean the grand hotel projected by George Francis Train, the wrecked enterprises of whose eccentric genius meet you at several points beyond the Missouri. Even this metropolis of a vast territory, whose age is measured only by months, must have its ruin.

And what is true of Cheyenne, is true of every point which has enjoyed the distinction of being for a time the terminus of this Union Pacific Railroad. A little more than a year since, Julesburgh was a feverish city of thousands of inhabitants. The iron rails bounded onward, and Julesburgh died in a galloping hectic. Three houses are now found where were as many hundreds. The infant metropolis out here is born at dawn, teething before breakfast, attains robust majority by noon, riots in license until sunset, and disappears at midnight, only to reappear an hundred miles farther west, faster and freer-handed.

But though the *transients* have left Cheyenne, though only two dance-houses are ablaze instead of twenty, though the *vigilants* find their occupation gone, where as last winter they hanged fifteen men,

yet there is plenty of vice and vigour remaining. One wonders, as he walks through its raw and recent streets, and hears the orgies which make its nights hideous, whether he would have more to fear from the savage red men who plunder in the neighbouring peaks, or the wild white men who prowl through the near plains. But now society is settling, and business is finding a proper security. A large importance must attach to Cheyenne as the junction of the branch road which is to run down the eastern side of the mountains to Denver, distant one hundred and ten miles.

But I suppose you are impatient to get among the snow-clad summits which look down so invitingly upon the heated city. And yet the warmth of Cheyenne is nothing to that of Omaha. Ever since we left the Missouri we have been gradually rising, until at this distance of five hundred miles, we have ascended five thousand feet, or about a mile. The grade, however, has been insensible. But now our ascent becomes manifest. Within thirty miles we must reach the highest railroad pass on the planet. And yet a single locomotive whirls our train among the summits strewn about, to the eight thousand two hundred and fifty feet elevation, without difficulty. It is true that our iron horse pants as he climbs among the clouds, but I am perfectly amazed at the readiness with which he bounds to the crest of that snowy range which was long thought to divide our continent into incommunicable empires. The two locomotives employed to drag the train to the summit of the Alleghenies wrestle much more than the one here.

I am equally amazed to see with what ease the road has been constructed over this summit. I venture to say, that a range more accommodating to the engineer could not well be found. Nor do we meet much of difficult rock-cutting. Indeed, you wonder why the name of *Rocky Mountains* should have been given. The ledges which from time to time appear, seem to be disintegrating and disappearing. The only hard blasting is through a species of red sandstone. At other places a kind of grey concrete has been passed; but it seems to be easily penetrated, and when opened to the air to harden, leaving a stable wall for the



road. I was surprised all the way up the Platte Valley to Cheyenne, at the ease with which the plain had been crossed; but I was amazed at the readiness the mountain had been passed. I cannot see why the government subsidy alone will not meet the expense of this enterprise. I have observed somewhere the challenge of a newspaper correspondent, to prove that the whole road, from Omaha to Salt Lake City, will cost less than any road ever built in Ohio; and I must confess that I should feel unable to controvert his position.

But now that we are at the summit of the Rocky Mountains, let us look east and west, north and south. How magnificent the reaches of country spread out in this clear atmosphere, which reveals peaks and plains an hundred miles distant. How grand in blue, grey, and purple perspectives, in variety and ruggedness of outlines, and in the sublimity of naked desolation, the scene. No pen can describe the view; no painting reproduce the delicacy and intricacy of colouring which so stir the soul. I can only invite you to gaze for yourselves, from that height on which multitudes are inclined to drink inspiration, as they turn aside from their tour across the continent.

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Oct. SHERMAN TO END OF TRACK. 1868

Messrs. Editors—We last rested at Sherman, on the summit of the Black Hills, or, more properly, the eastern range of the Rocky Mountains. Our journey to-day will be not to the mountains, but among them. For nearly two hundred miles we shall travel in sight of snowy peaks. And yet the engineer has so directed our course that but few grades, and these of small moment, confront us, though curves, reminding us of eastern roads, now frequently appear.

Sherman left, we pass through Red Butte, a region of rock ruins. These are so remarkable in their regularity of outline and location, that they remind us of the overthrown temples of Egypt. It requires no imagination to find pillars, and columns, and arches—some erect, others prostrate—all crumbling to dust. And these disintegrations comport well

with others observable elsewhere. Indeed, the impression given by the whole country, as surveyed from Sherman, is that of a venerable antiquity and former civilization. The bare field, covered by thin wild grass, the dwarf pines, seeming relicts of old forests, and the dissolving cliffs, all remind one of a country once cultivated, but now deserted, except as the great highway, careering through these wastes, is creating cities in its progress and along its path.

In following this pass, through which the buffalo was wont in such large numbers to cross from the plains below to the parks above, and from which the shriek of the locomotive, and this strange trail intersecting their own, has driven them, we meet the first bridge of special importance since leaving the Missouri. This stretches over Dale Creek, a ravine of great depth, and is four hundred and sixty feet long and one hundred and thirty high, and required a million feet of timber for its construction. One of the wildest scenes on the whole route may here be enjoyed. The little stream, bounding through the depths below, sparkles with trout, the first we have met in a thousand miles, and of which, by a special courtesy, we are privileged to partake. The wind sweeps with great violence down the sides of the snow peaks into this low gorge, and we are told that the workmen, while constructing the bridge, were compelled to tie themselves to the timbers, and that the whole structure was nearly wrecked before it was completed and anchored. Now, however, we glide over without a fear.

Laramie, the next town, located at an elevation of seven thousand one hundred and thirty-four feet, in a plateau, and on a stream of the same name, just beyond the first range of mountains, was reached by us on the last day of its glory as the business terminus of the track. It is, of course, more rude than its older sister on the other side of the mountain. Cheyenne has attained the dignity of *clapboards*—Laramie revels yet in *canvas*. Its tents, however, have a house form, and some the solidity of a board front. The best buildings are mere shells, furnished with a capacity to drop back into a formless pile, and be trundled to the



next bivouac. Much of this process went on under our eyes, since we saw the whilom end of this vast Union Pacific Railroad subside into an insignificant way station.

Benton, the selected site of the next city, is situated in an alkali sand heap, two miles beyond the north fork of the Platte, which, crossed four hundred miles back, after a long circuit through the mountains, now reappears. The sight of this stream was peculiarly refreshing, after the ride of one hundred and twenty miles from Laramie, through the arid, dreary sage plains which monopolize most of the way. But how provoking, after reaching this delightful stream, in this thirsty land, to pass over it, without stopping, to the wretched sand-heap on which Benton is built beyond, and where no water, not even alkali can be found. But why this choice of site? Because the Government, whose commissioners, by the way, have large influence in the location of cities, saw that this level sand-bed would furnish abundant space for sidings.

The alkali dust of this little town is almost intolerable. So largely does the noxious ingredient abound, that it gives its own colour, as well as taste, to the clouds which continually fill the air, and which penetrate every recess open to them. The only product of the plain is stunted sage, whose only use is to furnish fuel. This region is one illustrating the chief difficulty of the construction of this Pacific Railroad. The trouble has not been depths or heights to be bridged or bounded, so much as the transportation of materials for railroad construction. This alkali region furnishes neither wood nor water, neither grass nor grain. Food for man and beast, as well as rails and ties, have to be carried for hundreds of miles to bridge these deserts. Whether any chemical treatment will ever make this now desert region serviceable to man, remains to be seen. But that cities will be created by this highway in these wastes, is as certain as that cities sprang up on the route of East India traffic in ancient times.

We saw Benton just as it was bursting into life—a city of days, as Laramie of weeks, and Cheyenne of months. No

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distinction was observable on the Sabbath, save perhaps an influx of miners from the mountains. The holy day is the holiday. Dance houses, and dens of prostitution and gambling hells are more frequented on this than other days. Otherwise, Sunday would pass without recognition. Every form of business was prosecuted with the most unblushing boldness. Tents were rising, axes were gleaming, and hammers sounding with the most reckless license imaginable.

But Benton, though just born, is preparing to die. Already it discounts decay. Lots are now being located at Green River—one hundred and seventy-five miles further on—the next selected site for a city. The *Frontier Index*, a paper hanging on the verge of civilization, has already moved some of its machinery to that point, though one hundred and fifty miles of railway have to be laid ere it is accessible. Rollin Springs, twenty-five miles further on, the present end of the track, (July 26th,) because of its more eligible location, may yet be selected as the site for the great city of the future, instead of Benton.

To this point we next make our way, to look upon that marvellous system of co-operative work which has been laying three miles of railroad a day, which is now laying six, and which can, as the Superintendent assured me, lay *ten*, if the materials are furnished with sufficient rapidity. We find the work beautifully distributed among many different sections, on which the force may be largely increased, save one. This is the rail laying. At this twelve men only can be engaged—six on a side. But this number, properly relieved, can put in position ten miles of iron rail in ten hours. I was amazed to see with what regularity, rapidity, and ease, the operation progressed. And further, to see with what completeness and care this great highway is being constructed. I have met the impression that the work is not well done. This is altogether a mistake. The ties are bedded and ballasted, and the rails spiked and secured with a care that I do not observe at the East. And this is the testimony of prominent railroad men.

But it is time to return over the long route we have been traversing, though I



could wish space allowed me to describe somewhat more at length this admirable process of track-laying, which I watched for miles. How wondrous this highway, destined to be completed by 4th of July, 1869, if not before! Compared with this, the "Appian and Flaminian ways," which have given deserved immortality to their authors, are but as dots to lengthened lines—as sands to mountains. And what a future it opens to our country? That Oriental commerce, which nations have sought for, and fought for, from the time of the Phœnicians to the discovery of the Cape of Good Hope, which was carried over lines so extended, and by conveyances so slow, and amid populations so barbarous—up and down rapid rivers, and across strange seas and through frightful deserts—and which, under all these difficulties and disadvantages, converted Asiatic and African wastes into cities of wealth and empire—all this commerce, in a deeper and broader stream than ancient merchant princes ever saw, is now within our reach—attainable by a way on our own soil, to be transported by a vehicle as much superior in speed and capacity to the ship, as the ship to the camel. Twenty-five centuries have fought for the commercial road to India; we have it as a peaceable possession. It has well been said, that Vasco De Gama, in the discovery of the Cape of Good Hope, and the opening of a new route to India, independent of Mussulman power, eclipsed in his day the glory of Columbus, balked in the discovery of his well-divined route by the intervention of a new world. But it is ours to vindicate the glory of Columbus by realizing his grand idea of arriving at the East by going to the West. Z.

### CHRISTIAN LABOR ALONG THE LINE OF THE PACIFIC RAILROAD.

CHEYENNE, Wyoming Territory, July 24, 1868.

*Editors Evangelist:* Last Monday, in Omaha, I felt a little sympathy for you when I took up THE EVANGELIST and read that you had received an invitation to go out with an editorial party on an excursion to the Rocky Mountains. I read that paragraph when that very party were driving around the streets of Omaha, just as they passed my house.

I felt a little sympathetic towards you, saying within myself, Now certainly you *ought* to have come out. But about an hour later I was attacked with an invitation to go out with Brother Burnell of Milwaukee and others, under the auspices of the Young Men's Christian Association of Omaha, along the whole line of the Union Pacific Railroad, to spy out the land, and to tell the people on the way and at the end of the road of the love of Jesus. Why, I could not go possibly, I thought. I had been absent two months from my people; and I had preached only twice since I returned. No, I could not go! And then the mercury in the shade, as usual for some time, stood 103 degrees. But about one hour before the party were to start, the matter took shape very much in the line of duty. I would have an opportunity, such as I could have in no other way, of becoming acquainted with the destitutions and moral wants of the places along the road; and knowing further that

No burning heats by day,  
Nor blasts of evening air,  
Shall take my health away,  
If God be with me there.

We left Omaha at 4½ P. M., Monday, July 20th, six of us, and stepped off at Fremont, forty miles west, and in the very garden of the Platte Valley. The brethren there were in waiting for us. We took tea with Rev. Mr. Heaton, a Congregational brother, and then held an open air service till after 9 o'clock. Fremont has improved very much the past two years. Those who settled here ten to twelve years ago, and have held on, are now independent. We stopped with E. H. Barnard, Esq., who is one of that class, and has now built himself a very fine brick residence, contiguous to his farm and the village too. He and his father and friends are from Central New York. We remained Tuesday, the 21st, at Fremont. We had prayer-meeting at 6 A. M., and from 8 to 9 children's meeting, 9 to 10 discussion of question, How to promote family religion? 10 to 12, How to make prayer-meetings more interesting, and how to get into them others than those who profess religion? In the afternoon, 2½ to 3, prayer-meeting for the success of our mission to the end of the railroad; 3 to 4, open air services, how to be



conducted, and their importance; 4 to 5, children's meeting. I have been thus particular, in order that you might get a more definite idea of our work all the way. At 6 P. M. we were joined by Rev. Morris C. Sutphen of the Presbyterian church in West Fourteenth street, your city, and William D. Hall, Esq., and two others from Omaha, making a party of ten. We came on to Columbus, ninety-one miles from Omaha, and held our meetings till evening, in fact had open air service till the cars started. We then took sleeping cars for North Platte at 8 $\frac{3}{4}$  P. M.

We breakfasted at the latter place, at the crossing of the north branch of the Platte river, 291 miles west of Omaha. Columbus is situated at the confluence of the Loupe Fork and the Platte rivers. And let me say here that each, the Loupe, and the north and south branches of the Platte—seems to be about the same size as the whole Platte when they all come together.

We came on to Cheyenne last evening, and had open air services till late, and had a very large attendance. Brother Sutphen, who was quite unwell for a time, is better, and will be able to take part with us to-day. This city is not yet one year old, and now quite dull, but beginning to brighten up again. When Brother Marsh was here it was very dull, they tell me. Now it looks brighter, and the time has come for us to move in the organization of a Presbyterian church, and placing here a permanent laborer for Christ. The Episcopalians will open their church in a few days, and then there will be a place for Presbyterian preaching in the public school-house. This information I have from Brother Scribner, who feels very anxious that we should take possession of this field for Christ. And shall we not do so, and that now?

The editorial party is here this morning, on its return to Omaha. We leave to-night for Laramie. We are now about 600 feet above the sea, and in sight of the "eternal snows." We had a grand view of the snow mountains this morning. Long's Peake, sixty miles southwest, is in full view, and is said to be even higher than Mt. Blanc.

Brother K. A. Burnell, writing at my elbow, says: "When I was a boy and an apprentice, I borrowed THE EVANGELIST two years and caught my inspiration from it. God bless THE EVANGELIST." I say, Amen. I must stop now, as it is time for our services. More anon. F. M. DIMMICK.

Benton, Wyoming Territory, July 25th, 1868.

I wrote you from Cheyenne a few days since. It is a city of 3000 or 4000 inhabitants; and is beginning to move forward again. Cheyenne is 6062 ft. above sea level; and consequently is blessed with a delightful climate for Summer residence. As to the Winter I cannot speak from my own experience; but it is represented as not severe, with the exception of a few storms late in the Fall or early in the Spring. As it probably is now to be the capital of the new territory of Wyoming, and as there is plenty of excellent iron ore and coal within a few miles of it, where the new Pacific railroad intend erecting extensive works for the manufacture of iron, and especially railroad iron, as I am informed; and also as it is the point of departure for the branch railroad to Denver. Cheyenne certainly must become an important and prominent place on this line of railroad. We remained at Cheyenne nearly all day Friday holding service at the school-house, which was very kindly vacated for our use, in the morning and afternoon. There are a few Christians there, who resolved to gird on the armor anew and to stand up for Jesus; and with all to make the attempt to sustain a daily prayer meeting. We left Cheyenne at 4:40 P. M., and rolled up the 90 feet grade of the Black Hills with that easy, steady and majestic tread of the iron horse, which gives us more perfect impressions of his great power. The scenery is grand. The snowy range stood full in view, with Long's Peak farther in the distance, and Pike's Peak still beyond that.

Sherman, at Evan's Pass of the Black Hills, is 8262 feet high; the highest point on the line, and I think the highest point over which any railroad has ever been built.

Four miles from the summit of the Black



Hills, or Laramie Mountains, is Dale Creek cañon, which is crossed by a bridge 460 feet long, built upon nine piers, the highest being from 125 to 135 feet. This little creek, though so narrow that you can step across it, is full of excellent trout. And that they are *excellent*, W. D. Hall, Mr. Sutphen, and myself can testify, as we, through the kindness of the first named, whom we found to be an excellent purveyor, supped on them at Laramie. I with others of our delegation rode on the locomotive from Sherman down to Laramie, enjoying the grandeur of the prospect before us. It was delightful and exciting beyond description, with the Red Buttes on the right, and the Sheep Mountains on the left, with the Snowy Range beyond! We reached Laramie about sunset, and after supper we hastened on to the most thickly crowded street corner, and there held service. The people crowded around, and listened with the deepest attention. And although it had been suggested to us that we might be mobbed out in such places as Laramie and Benton; still it is due them to say that they treated us with the most marked distinction, and gave us the very best they had. It was the first time the Gospel had ever been preached in Laramie, and also to the places beyond we carried it for the first time. Our services lasted about two hours, and the people heard us gladly. Laramie is about half the size of Cheyenne in point of population. It is situated in the midst of that beautiful Laramie valley or plateau, at an elevation of 7134 feet. This plateau runs north to the South Pass, and is about fifty miles wide, traversed by the big and little Laramie Rivers, which we cross, the former near Laramie City, and the latter fifteen miles away to the north, near its confluence with the Big Laramie. After leaving Laramie City, we very soon see ahead Elk Mountain, covered with timber and patches of snow. There was no passenger train running beyond Laramie, and hence we were obliged to take up quarters in the caboose of the construction trains. A large hotel is nearly completed at Laramie, and when ready for guests, this city will probably become a place of no little resort by the pleasure-

seeking and health-recruiting community. After service Friday evening the whole party were kindly refreshed with ice cream by Mr. Duncan, who keeps there an ice cream saloon; and a very bountiful lunch was furnished us for our trip the next day by Mr. M. S. Hall, who has in his employ far out near Green River some 700 men grading. We left Laramie at seven o'clock Saturday, and after crossing the Laramie Plains we began the ascent of Rattlesnake Hills, having the Elk Mountain sometimes on our left and then on our right and then behind. So that nearly all day we were running around Elk Mountain in our ascent to the summit of Rattlesnake Hills at Brown's Pass, at an elevation of 7124 feet. The whole district from Laramie Plains to the Green river is one desolate alkali region, some three hundred miles and over in width or extent. Rock Creek and Medicine Bow, the former fifty and the latter seventy miles from Laramie, are so strongly tinctured with alkali that their waters are of the color and strength of pretty strong ley. The same is true of Cooper lakes and Lake Como. No fish inhabit these waters. The only living thing we know of is a kind of fish with horns and bull-dog face, which the people call "Water-dogs." There is but little water in this region, and this little is not fit for use. The people sometimes find springs which are not so strongly alkaline, and by boiling and making tea and coffee they can use to some extent. After passing the summit of Rattlesnake Hills near the Elk Mountain, we follow down through one of the characteristic cañons of the Rocky Mountains. To reach the summit we follow up Mary's creek to St. Mary's, where we were delayed a little to let the special train containing Generals Grant, Sherman, Sheridan, &c., pass up on their way to Benton, also. Back some twenty miles from St. Mary's, at Carbon, they have opened into the bluff a vein of coal some eight or twelve feet in thickness and of excellent quality, and said to be equal to the Blossburg coal of Pennsylvania. We went into the mines about 100 feet. They will soon take out their hundred tons a day here. After leaving St. Mary's we went out on to the platform cars, loaded with railroad iron, and sat on kegs of spikes, and beyond expression enjoyed the rapid descent of fifteen



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miles to the North Platte river. On our right were the high walls and palisades of the Rattlesnake range, and on the left the lofty Elk Mountain, with a heavy thunder shower covering its top and stretching out in all directions, giving us a few drops of its treasures, and its vivid lightnings to illuminate the gathering darkness. We crossed the river, passed Fort Steele to Benton, where we arrived about 9 P. M. More from the end of the track.

F. M. DIMMICK.

### AMONG THE SNOW PEAKS IN AUGUST.

Dodge's Pass and the Pacific Slope.

*Messrs. Editors:*—"Business before pleasure," is a world-wide maxim. A few weeks since I went out over the line of the Union Pacific Railroad for *work*, a full report of which was published in THE EVANGELIST; and now, through the kindness and politeness of J. M. Ham, Esq., (one of your subscribers) and his very worthy lady, I have been out for *pleasure*.

We left Omaha Monday afternoon, August 24th, 1868, in the splendid car "Ontario." Our party consisted of twelve persons, Mr. and Mrs. Ham, Mr. and Mrs. Bently, and Miss L. A. Smith of Clinton, Iowa, Rev. C. C. Beatty, D.D., chairman of the O. S. Reunion Committee, Rev. O. D. W. White of Fairbury, Ill., Rev. S. Hopkins Emery of Quincy, Ill., Mr. and Mrs. M. C. Wilbur of Omaha, together with your correspondent and his wife. You see that we practically had a reunion of Old and New School Presbyterians, together with a sprinkling of something more. The sleeping cars the Company have secured for their Railroad are unsurpassed anywhere in this country, and probably in the world, since we are generally reputed to be the most extravagant people on the earth. The two new cars "Ontario" and "Columbia" they have just put on this road, cost from 20,000 to 25,000 dollars each. We had delightful weather on our trip—if anything a little too warm the second day out—from North Platte to Cheyenne. At Cheyenne, I saw for a few minutes Rev. B. Mills, who had come up from St. Louis to look over the ground for the Home Missionary Commit-

tee. I have no doubt that coming up from that staid city of St. Louis, he thought Cheyenne, and our western towns generally, unstable and somewhat nomadic; still I feel that we as Presbyterians should at once seize these prominent points and *hold on!* The kind of impressions which these towns make upon a person, I find are entirely owing to the direction he comes from; if from the East, where everything is stable and quiet, why, the feeling is, that such magic towns which spring up in a night, like Jonah's gourd, must of course perish as suddenly, and like the gourd go down in a night! But such is not the case. They all have more or less dark days, but the brighter day of their prosperity must surely come. Such places as Laramie and Cheyenne are certainly, as far as human calculation can forecast the future, destined to become very important and prominent among the cities of the West. And has not our denomination already lost enough by hesitation and delay? If we could have men in Cheyenne, Laramie, and Salt Lake *immediately*, and then as soon as circumstances permit, and call for it, one at Rawlins Springs, one at Green River, and one at the junction of the Salt Lake Railroad with the Union Pacific Railroad, some thirty to fifty miles to the north or northwest of Salt Lake, we then should seem to be doing something. These last named places may not need to be occupied for some time. A man at Laramie could know well when to occupy Rawlin's Springs, and one at Salt Lake could tell us when we ought to take possession of the places contiguous to him. We have a church at Omaha, and it is five hundred and twenty miles to Cheyenne, where our next church should *now* be established. It is fifty-six miles over Evans Pass at Sherman—8262 feet above the level of the sea and the highest point on the railroad—to Laramie, where we soon should be at work. It is 140 miles from Laramie to Rawlins Springs, and 160 from this place to Green river, and nearly two hundred from Green river to Salt Lake, certainly these places are not so near together that there is danger of the interests of the different paris<sup>1</sup> . . . ning, as in the case



of the Rev. Mr. Stubbs of Elizabeth! At Cheyenne, Laramie, and Rawlin's Springs, the Railroad is putting up very substantial and extensive round houses and machine shops.

We reached Cheyenne Tuesday P. M., and had quite a party from this city over to Laramie. At Laramie we took sleeping car "Denver" for Benton, which place we reached very early in the morning; and there we were furnished with a special car to the end of the track. We had with us from Benton, General Casement and General Ludlie—the former having charge of all the track laying, and the latter of all the bridge building. With some delays we reached Creston, two miles this side of the summit at Dodge's Pass, and the great divide of the continent, and about 750 miles west of Omaha, and at an elevation of 7108 feet. We had gone out on the car loads of ties, that we might have a better view. We went down the Pacific slope some 30 miles to Red Desert, on the head waters of Bitter Creek. There we were compelled to stop. This whole district is destitute of water; and the locomotives, and man, and beast must be supplied with water from Rawlins Springs some 60 to 80 miles away! This difficulty will however very soon be remedied, as wells are being dug along the road, and water tanks, and wind mills to raise the water, are being constructed as fast as possible. At Red Desert I found Mr. Evans, superintendent of construction, who had been there all day waiting to get down to the end of the track. There were many locomotives out of water, waiting for the water train, whose arrival was very uncertain, as the locomotives on the road had to be supplied with water as it came down, and it might have to return for a new supply before it could reach them at Red Desert. Not far from this place west are three peculiarly shaped points—two like sugar loaves only more pointed, and one like a truncated pyramid—a high mountain with the top cut off. General Casement said that in the latter, the top of which was level, and only about one acre in extent, he had a few days before, when out hunting found an American lion.

Red Desert, which was then twelve miles from the end of the track, is so called from the peculiar redness of the soil, when seen from the surrounding summits. There on the very top of these mountain ranges our party found any quantity of fossilized sea shells and the like, showing that at some time in the ages that are gone, the very top of all these mountains had been the bed of old ocean.

There is no timber to speak of, on the line of the railroad from Omaha to Red Desert and far beyond, as I understand. Yet up the Platte valley within ten and twenty miles of the road, they have found an abundance of cedar for ties, and telegraph poles; and out in the Laramie mountains and Elk mountains, an abundance of pine—yellow pine—is found from ten to sixty miles from the road. All the ties beyond Cheyenne are pine, and will in that dry soil and climate last as long probably as oak will last in New York. This timber is found in the ravines and canyons of the mountains. And on the snowy range and in the Elk mountain, it spreads out below the snow summits, covering much of the mountain sides. We could see the pine trees on Elk mountain very distinctly with our field glass. All the bridge timber nearly, however, General Ludlie brings from Chicago. We returned to Benton at night in our own car, and slept in it, and the next day it was attached to a freight train for Laramie, so that we might see that part of the country by daylight. In a former letter I have given your readers a brief description of it. I then spoke of a coal mine opened by Edward Creighton, Esq., of this city, near Carbon, which we entered, and which was opened to the distance of 100 feet. Now the whole bluff to double that depth is completely honeycombed, and they are taking out 125 tons a day, which sells to the railroad at from four to six dollars per ton. They drive mules and carts right into the opening in the bluff, and to the extreme end and depth of the mine as far as opened, and there, surrounded by the inexhaustible coal on every side, they load up their carts and drive to the railroad, about a quarter of a mile distant. This whole district seems to rest upon a splendid coal formation.



The largest yield of the richest silver mine in Mexico, and the mine which has hitherto been the most celebrated in the world, only reached six millions of dollars per annum, a little more than one-third the amount now produced from the mine at Virginia City.

One hundred and eighty miles across the plains in a Northeasterly direction from Carson City is the Humbolt mountain, which is rapidly becoming celebrated for its wealth. It rises on the East side of the Humbolt River, from the bosom of a desolate plain, which in many places glistens with alkali and salt, as though covered with sheets of snow. The mountain is about forty miles in length, about twenty in width, including the low hills on either side, and has an average elevation of about ten thousand feet above the sea-level. Star Peak rises to the height of more than twelve thousand feet. Beginning at the Northern extremity of the mountain, ledges of gold and silver-bearing quartz have been discovered every few miles through its entire length. They run parallel very nearly due South and crop out mostly near the summit of the mountain. In the vicinity of Star City these ledges are about thirty-five in number, and are large and well-defined. One, the Mammoth, which crops out upon the very summit of

### ALONG THE PACIFIC RAILROADS.

The Land Waves of the Continent—The two Roads—Their Construction and Equipments—Magnitude of the Enterprise—The Snow Problem—Outlines of the Scenery—Prairie, Hill, Lake, Mountain, Snow and Ocean—The Journey in an Hour.

Special correspondence of the Cincinnati Gazette.

SAN FRANCISCO, June 22.

Looking back from tidewater here to Tidewater at Washington, the pathway traveled seems to lie over an ocean of land whose waves run from ripples up to the heights of the Alleghanies, downward to the calm long swells again in the basin of the Eastern lakes, and so on to Omaha. Then come the waves again. The train starts at an elevation of near a thousand feet above tide. In five hundred miles it has been borne up to seven thousand feet;

fifty miles beyond it stands upon the king billow of all the voyage at Sherman, on the summit of the Black Hills, over eight thousand feet above the ocean. From this point the immense waves succeed each other rapidly; in twenty-four miles the surface has sunk away a thousand feet, in seventy-five miles a thousand more, and then in a hundred miles the great land wave has run up again nearly two thousand feet where the water sheds of the continent divide on the crest of the Rocky Mountains. And this rolling of land, which becomes so strong at Cheyenne, sweeps on without break for five hundred miles to the basin of Salt Lake, and crest after crest bears up the train a thousand feet, and from them it sinks as often and as far. Leaving the Union road at Promontory, there is the same succession for five hundred miles till at Reno, near the California line, the ridges of a thousand feet seem but as ripples compared with the mighty ranges which swell up into the ever snow-capped Sierra Nevadas, where the train stands at an elevation of over seven thousand feet again. From this summit, in a hundred miles, the descent reaches a point only fifty-six feet above the Pacific at Sacramento. These have all been mighty billows, and to cross them, as ships tack to gain an advance on a level sea, so the great engines which drag the trains have tacked time and again to climb a single wave, and time after time have tacked again to reach the trough of the valleys below it. Looking westward this constant succession of mountains can not be felt; but looking eastward the continent seems but an ocean rolling into veritable mountains, with wreaths of clouds along all their crests for spray.

#### THE RAILROAD—THE UNION LINE.

Grand as are these mountain ranges, information concerning the road which crosses them becomes a matter of more interest to the nation.

The train which carried Mr. Wade, as Government Director, over the line of the Union road, stopped at night so as to allow him to see the whole road-bed by day-light.



On the California road he was furnished with a special train, which also traveled only in the day. So he, and those with him, had an opportunity of judging the entire line.

In spite of all that has been said of the high grades, the sharp curves, the insecure trestles, and the general haste, it is very doubtful whether any road of even two hundred miles has yet been constructed in the country which at its opening was as smooth, and all things considered, as well appointed as this line of near two thousand. From Omaha to Laramie there is no smoother road of any considerable length at the East, and from this point to Rawlins, seven hundred miles from Omaha, there is no mountain road which in grades and curves, and evenness of surface, exceeds it. From Rawlins on much of the work was done in winter, much of the earth used in embankments was frozen so hard as to require blasting, and yet the stories of sinking banks and slipping track, if ever true, are true no longer. There has been an approach to what was described as existing on the last two hundred miles of the Union road, but only an approach, and by the first of August all complaints of the surface of the road-bed will cease, even on the part of those disposed to criticise. There are now no established grades on the Union road above ninety feet to the mile, and few curves exceed six degrees. The temporary tracks around several tunnels, used to push the line ahead while the tunnels were unfinished, have been removed, and the great "Z" by which the Wasatch range was descended has given place to the permanent line. The light ties complained of are not rotting, those laid in the valley of the Platte three years ago being as yet perfectly sound. Now that the rush of stretching out the road is over, the same energy which pushed it on against obstacles that those who have not passed over the line can but faintly measure, is industriously engaged in bringing every part of it up to the standard required by law.

The ties laid down would last for several years, as will the great trestles, which, in some places, take the place of bridges, and in others of embankments; but now that the line is open to timber and stone an immense force is at work replacing all that is temporary, and the progress made since

the last spike was driven compares most favorably with that swift advance westward which fixed the attention of the country.

Here it must be remembered that the standard fixed by law, and with which the Government Engineers compare it in their official reports, is higher than that reached by any of the main lines in the country. Neither the Pennsylvania Central, nor the New York Central, or any corresponding Eastern lines, good as they all are, attain it.

It is right that the Government, when it paid so bountifully, should require a better road even than any of these, and upon lengths where either of these could be measured off three times over it is as smooth. In a few months it will be as permanent. It was a question between time and perfection of construction. If the Government had insisted that every mile should come up to the standard as the road progressed, the line could not have been opened in ten years from the present time. There was another question of cost. In the mountain ranges in advance there was the needed timber and stone, which would when reached save immense sums for material which it was necessary to purchase at great cost at the East, and transport it over the whole line till the stores on the company's line could be reached. And so it is doubtful whether any company could have furnished capital to carry the line through, if every mile had been first brought up to the standard.

It was a national advantage to have the road opened at the earliest possible day, and the imperfections now existing will be excused, provided the companies are going on in good faith to remedy them promptly. Are they doing this? Every one who makes himself partially familiar with the operations in progress must answer yes.

Since the last report of the Government engineers \$4,000,000 have been expended in doing what they regarded necessary, and the same rate of expenditure is going on. Now that the stores of timber, stone and gravel in the mountain sections have been reached, over the whole line wooden culverts are giving way to stone, trestle to truss bridges and embankments, faulty ties

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to sound ones, and small armies of men are engaged in surfacing and ballasting the road-bed. The main shops at Omaha are on a scale rivaling those of the East. There are large shops built of stone at North Platte, at Cheyenne, at Laramie, at Rawlins, and temporary shops, with all needed machinery, at Wasatch and other points.

All this was going on while the road was pushed to its most rapid rate, and when all machinery and supplies were transported over distances which have heretofore been altogether unknown in engineering.

While the last section of which complaint, for the most part wholly unjust, has been made, was in process of rapid construction, the company, besides giving the workmen food and material for the line, were getting up six thousand tons of rails from New York, and two million ties from a belt of country a thousand miles in width. They were building the shops referred to, and round houses of brick and stone by the dozen, station houses at Cheyenne, Laramie, Rawlins and Wasatch, made of lumber brought from Chicago, which cost forty thousand dollars each, and which, as railroad eating houses, rank very high among the few good ones of the land. At the same time it was opening mines of coal, and prospecting the mountain ranges for iron and durable stone and wood. It had wood cutters in armies, and carpenters by the thousand, to work up the lumber which scores of saw mills, brought from Chicago, were furnishing. It was building cars by the thousand, at Omaha and in its other shops, and for all its countless workers on the plains and in the mountains it was carrying supplies of food and clothing, and for thousands of them running water trains for scores of miles. From Cheyenne for five hundred miles westward to the descent and into Salt Lake basin it was constructing a railroad, every foot of which was laid at a greater elevation than the tip-top house on Mt. Washington. And much of this, and the worst of it, was carried forward in winter. It is only by seeing what has been done, by traversing these distances which look small on maps, but present

reaches which seem endless to even the swift speed of the train, by seeing range after range of mountains rise before you, pass under your feet and sink into the plain again, and with armies of busy workmen everywhere, and supplies for them and their work everywhere, that the real magnitude of the undertaking appears.

After seeing all this the imperfections sink out of view, and the great fact that over these plains and hills and mountains, over these deserts and gorges, and through the flood-swept canons, there runs a road as smooth, as well managed, as well appointed in its rolling stock—yes, better appointed, than many noted Eastern roads.

#### OUTLINES OF THE SCENERY.

The reader has already discovered that this is a mere outline letter, and yet, perhaps, such a one is more satisfactory to those who desire first to get an idea of the whole trip and fill it more at leisure. Each day's travel would furnish material for many letters, but these would destroy the unity of a journey which carries one over the continent so quickly.

The striking points of the scenery are quickly summed up, though every day's grand panorama is one which stamps itself deep upon the mind, to return in all quiet moments.

From Omaha to North Platte, say three hundred miles, as beautiful a plain as the eye ever rested on spreads from twenty to thirty miles on either hand. For one hundred miles it is fertile. Beyond it is bare of trees, lavish in flowers, well watered, and excellent for grazing. Next, for a hundred miles, and on to the boundary of Wyoming, the valley is narrow, the bluffs and high prairie barren, though antelope and deer and an occasional elk show that both grass and water are plenty. Five hundred miles out, and just across the eastern border of Wyoming, the streams are more numerous, the high prairie good grazing ground, and rounded and beautiful again. At Cheyenne the ascent of the Black Hills begins. These latter break upon you just before reaching the station. Still, the ascent has been so gradual, that, except from the bracing air, the clearer sky, the deeper blue, and the softer clouds, there is nothing to indicate that the train is running at an elevation of 6,000 above the level of the sea, and 5,000 above the eastern edge of this wide plain which seemed so level all the way.

All along as the train climbs the hills from Cheyenne, or rather runs up the wide plains that form their slope, the eye almost ignores their outlines, grand as they are and more imposing than eastern mountains, to feast upon the snow crowned peaks and ranges that lie to the right and left, seventy, an hundred, an hundred and twenty



miles away from the pass to which the prairies seem to reach. Through the clear sky, to the untrained vision, they seem distant scarce a half day's walk. Peak succeeds peak as if planted for bastions upon the fortifications of the heavens. Ridge rises above ridge till the last suggests the walls of precious stones with the gates of pearl, and, above, as we looked, where the setting sun was flooding the whole, there seemed to lie the golden streets and the mansions of the Lord. No pen can write the beauty, the grandeur, the glory of that scene, nor of the hundreds of miles of such walls and peaks and mountain ranges and purple lights of sunrise and evening as stretch in almost unbroken chains, day after day, along the route; the wonder of nature's working looking down upon the wonder wrought by man.

Laramie Plains are simply a park, at other level spaces surrounded by mountains in this region are called. The name of East Park might be given them with propriety. The mountains here inclose a space about sixty miles by ninety. The Black Hills nearly surround it, and beyond, toward the West, the great snow ranges rise. Long's Peake, in Colorado, one hundred and twenty miles away, seems just over the first range, and half the horizon is dotted with peaks, several of which rise seven thousand feet above the high level on which Laramie stands—and this is over 7,000 feet.

Beyond these plains the sage desert begins, and except the crossing of the Wasatch range, the Salt Lake basin, and Weber and Echo canons, with their wild and peculiar scenery, this desert reaches to Reno, in California.

In brief, it is a high plain, covered in all directions with a thick growth of low bushes, generally about a foot in height, with a light sandy or alkali soil, and for the most part destitute of streams and other vegetation. Low ranges of hills, in some places rising to the dignity of mountains, but seldom of great length, run at short intervals, generally from north to south,

By mid-day we reached Cheyenne, the point where the Denver railroad comes in, and here we had some time to inspect this outgrowth of the Pacific railroad. General Bradley, in command of the United States forces at this place, acted as cicerone to our party. We went into a jewelry establishment in search of native gems, moss-agates, sapphires and amethysts from the mines of Colorado, set in gold from the same quarter. The store is in a three story brick building, one of many that are taking the place of the canvas houses, which were all that heretofore have been constructed. The shops of the Railroad Company are located here, and thus the prosperity of the town is assured.

We left behind us at this point the monotonous reaches of prairie, and started upon the ascent of the Rocky Mountains, with a grade of eighty feet to the mile. Thirty-three miles of climbing, and we stood upon the plateau at Sherman, with the "Black Hills" spread out at our feet. The cloudless sapphire sky of this western country being over us, the patches of snow on the mountain tops near us glistened in the sunlight; at our feet were some tiny flowers, and the air, bracing, rarefied, and pure, gave an unwonted sense of exhilaration. Although we were standing on a mountain top that boasts two thousand feet greater altitude than Mount Washington, that monarch of New Hampshire's white hills, yet the temperature was delightful. We remembered with wonder the red hot stove, the wraps and the general frostiness of the atmosphere, at the "Tip-Top House," and contrasted it with this exquisite freshness.

But this letter, written so disjointedly, at odd moments, and amid strange scenes, is already too long, and we must say good-bye, hoping to tell you of the descent of the mountains and the Alkali Plains at some future day.

OCCASIONAL.

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#### A HOME MISSION WORK.

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There is a cry continually coming from the mountains and the plains of the West—a cry like that which was heard from Macedonia in the olden time. They need help there; they need the ministry of the gospel in all those new regions, now accessible by means of the Pacific railroad; they need Sabbath schools, and colporteurs, and missionaries to go from place to place among those earnest, rough men, who are making gold their god. In all the new territories there is great destitution of religious influence. The Sabbath is being obliterated; the claims of God are cast aside, and men's minds and souls are absorbed in the pursuit of that which perisheth. There is a special work for Baptists to do, away upon the mountain plateaus, where men are building villages and cities, and where mammon is worshipped. In Wyoming, in Montana, in Dakota, but little has yet been done by our denomination to supply the wants of the pioneer people there. A few members of Christ's flock are scattered over the mining



regions, but they have no shepherd, and ravening wolves are all around them. There is a destitution of religious effort truly appalling. Appeals are continually coming to us for aid. They long for the preaching of the word; for the church privileges they have left so far behind; for the Sabbath school that their children and the children of the gold seekers may not grow up in ignorance of Christ and of his gospel.

These new territories constitute an important and inviting field for the labors of the Home Missionary Society. We should at once arise and take measures to possess the land. In many of the towns, and even in cities, the Sabbath is almost entirely ignored. There are no churches to go to; there is no preaching—nothing but worldly pursuits, and the thoughts that fill men's minds are not of God, not of Christ and his salvation, but wealth-getting is the absorbing business of their lives. Vice prevails; gambling, drinking, and carousing, mingled with business, occupy the Sabbath. We

#### **Bridges' Ready Made Houses.**

CHICAGO ENTERPRISE, ON THE PLAINS AND ROCKY MOUNTAINS —Our Presbyterian friends through Rev. Mr. Jackson, agent for church extension for the Western Territories, have contracted with Lyman Bridges, Esq., of this city for building seven or more churches, at Cheyenne, Fremont, Rawlins, and other prominent points on the line and vicinity of the Union Pacific Railway.

This is a practical occupation of this great and growing field. Cannot our Baptist brethren profit by this example.

Mr. Bridges is also furnishing School Houses, and Dwellings, of different sizes, already prepared, supplying new fields, and districts, with ample facilities for Religious, Educational, and Home privileges, at short notice.

#### **WORK FOR THE UNITED CHURCH.**

##### **A Campaign in the Rocky Mountains.**

When two great military divisions, that have been operating in an enemy's country, at last come together, making one GRAND ARMY, the world looks on expecting in some quarter a decisive demonstration. And so, as this week the two Presbyterian columns come down from the mountains, and from the lakes and the rivers, and join their forces on the banks of the Ohio, we look for some movement corresponding to their combined strength. Not in pride, not in boasting, but as the legitimate manifestation of the power

of that spiritual host, which under God has been massed in one grand array, should it put forth its arm in some new direction to act upon the country and the world. There is a general expectation that this union should be signalized by some combined movement, that should mark an era in the Presbyterian Church in the United States of America.

What shall it be? Not any one thing alone, but an increased activity in every department at home and abroad. Not a spasmodic energy that may be roused for a little time, but which soon exhausts itself, but a sustained effort, the natural result of that new life which entering into the Church and working within, expands and bursts forth on every side.

It is not to divert attention from other fields of effort, that we mention as one which demands immediate attention, that of our NEW STATES AND TERRITORIES. Would it not be well at this time, while our people are lifted up with joy and thanksgiving, and impatient for some new field of activity, that there should be a movement all along the line to take possession of that portion of the public domain which has but recently been brought within the bounds of our occupied country?

The Rocky Mountains form the central chain of the continent. We used to speak of the Alleghanies as "the backbone of the United States." But that was when the chief part of our population lay along the Atlantic coast, or had but just begun to creep over into the valley of the Ohio. But now that the wave of population has swept on to the Mississippi, and beyond it, over the prairies and the plains, to the base of a loftier range and on to a wider sea, the centre of the republic is changed. Now the Rocky Mountains have taken the place which the Alleghanies had fifty years ago. That vast chain (longer than the Mississippi), which rising far up to the north, runs southward to the Cordilleras of Mexico, and to the Andes of South America, is in fact the great mountain system of the whole Western Hemisphere.

It is a curious fact, account for it as we may, that mountain regions have been the strongholds of Presbyterianism. It was so in Scotland and in Switzerland, and in this country the Scotch-Irish settlers seem to have taken naturally to the spurs of the Allegha-



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nies, and descendants of that noble race to this day make the bone and sinew of the churches in Western Pennsylvania and Virginia and Eastern Tennessee.

Now, as the country and the Church are both moving westward, and we are (to use the military phrase) to seek a new parallel, would it not be well for the descendants of those sturdy men to advance to the next great mountain chain, and seizing it, to make it a stronghold of the Presbyterian Church, from which it can debouch on the States North and South, and to the Western sea?

We have much more to say on this subject, a whole battery of facts and figures, geographical and statistical, but only make the suggestion now, and will add the "improvement" hereafter.

### "Cheyenne, the Magic City of the Plains."

*Messrs. Editors*—Leaving the sweltering latitude of the Missouri river, where, last week, linen clothes were a burden, we were borne along on the cars of the Union Pacific Railroad onward through the beautiful valley of the Platte, and upward at the rate of ten feet per mile, until, upon reaching this point, we are a mile nearer the heavens than at starting. In the evening the passengers panted with heat at the open car windows. In the night a call was made for woollen blankets, and in the morning they arose to put on shawls and overcoats.

The appearance of Cheyenne from the cars is that of a city of shanties, and a further acquaintance confirms this impression; but it must be recollected that the city is only two years old, and the early facilities for the erection of buildings very poor.

The village, or "Magic City of the Plains," as it has been called—though presenting so rough and mean an appearance, is yet a place of no mean consequence, as its business statistics for 1868 will show. For instance—Number of letters mailed, 505,696; received, 536,248; gross sales of merchandize, \$17,300,000; cash paid for freights, exclusive of government freights, \$2,164,355; cash value of lumber sold, \$325,000; average cash deposited in banks, \$600,000; Eastern exchange sold by banks, \$16,200,000; gold bought by banks, \$110,000; names registered upon the hotel lists, 25,000.

Like all rapidly growing Western cities, Cheyenne has its "ups and downs." Just now business here is prostrated, and the prospects of the city somewhat depressed. Yet as the commercial centre of a large area of country; the junction of the railroad from Denver with the Union Pacific Railroad, and the territorial capital of Wyoming, its prospects are bright for the future. It is also the base of trade, and commands the products of gold, iron, and coal mines.

All that has been written and said of the exceeding great wickedness of the place is true, and perhaps the half has not been told; yet, amidst abounding worldliness and vice, there are a few who love Jesus, and long and pray for the speedy coming of a better order of things. As in most of these far Western places, the Methodists started first, being closely followed by the Episcopalians. The third permanent minister on the ground was the Rev. John L. Gage, of our own Church, and in a few weeks after the Rev. Mr. Davis (Congregational) came and commenced work.

The daily papers (of which there are two) announcing Mr. Gage's first appointment to preach, also gave notice of a dog and wildcat fight in the afternoon; and some that heard the gospel in the morning attended the latter in the afternoon.

#### ORGANIZATION.

Through persevering and faithful labor, amid many discouragements, a Presbyterian church has been gathered together, which was formally organized yesterday. Two lots for a building have been donated by the railroad company, and the little church are hoping that they may soon be able to arise and build. The means, however, must largely come from abroad. Who, then, will assist the Board of Church Extension in the speedy erection of a suitable building?

But the train whistles, and I must be off westward.

SHELDON JACKSON.

Cheyenne, Wyoming Territory, July 18, 1869.



## Sweet Water Mines, Rocky Mountains.

At one o'clock, A. M., the car door opens, and the brakeman calls out, "Byran." Passing out into the clear light of a full moon, I was pointed to the light of a distant lamp as indicating the location of the hotel. Passing by two liquor saloon tents, entrance was made into a large story-and-a-half house, made of unplanned boards. The office, bar, and billiard-saloon were one and the same. Name being registered, the following invitation was given to drink: "Well, Captain, have a regular dodger to scrape the clam out of the roof of your mouth?" This reminded me of the experience of a missionary, who, upon politely declining to drink with a stranger, was hotly pursued by the latter, who declared that he would "force it down his throat, or pour it into his boots. He should drink, any how."

Asking for a bed, I was shown into a small room in the loft. No lock upon the door, and the partition, originally made of unseasoned lumber, had shrunk so far apart that a hand could be inserted between the boards. A hole in the wall, without sash or glass, formed the window.

A slight examination of the bed revealed the swarming vermin. As there was no chair in the room, the only choice was between the bed and a dirty floor. So, buttoning up the overcoat, and tying a handkerchief closely around the neck, sleep was sought on top of the bed, but in vain—the night was too cold. Shivering and shaking with cold, (middle of July), the morning was anxiously awaited.

### A MURDER.

Passing down into the office with the first dawn of day, I met three men after their morning dram. They drank, passed out, and in half an hour I saw one of them on the ground, stiffening in death, stabbed by his comrade. This has been not an unusual occurrence in that place. The first seven graves in their cemetery were filled with those who met a bloody and violent end.

Bryan is one of the stations where the Pacific Railroad Company have a machine shop. There is a permanent population here of three hundred, and, in the past, entirely without the gospel. A resident, himself the son of a Presbyterian minister, stated his belief that there was not a Christian in the place. And yet this

community, though small, is influential. It is the base of supplies and of the trade of the Sweet Water mines. One firm claims to have paid over a hundred thousand dollars in freights alone. Three and four billiard tables, in one room, are nightly occupied. Indeed, young men from Eastern Christian homes, have no where else to turn from the discomforts of sod or underground dens, or lodging-houses. The Rev. M. Hughes of Coriune, our efficient and self-denying missionary in this section, is the only minister that visits them, and he is two hundred miles away.

### THE AMERICAN DESERT.

Between six and seven o'clock, A. M., the stage started for Sweet Water mines, one hundred miles distant. The road led along the old California trail, across the American desert. The whole distance was almost a level plain, and yet the route across the summit of the Rocky Mountains, *i. e.*, though apparently on a level plain, yet, at the opening of the trip, we crossed Green river, which runs to the Pacific ocean, and, at its close, the Sweet Water river, which flows to the Gulf of Mexico. Though the whole way lay across a dreary waste of sand and sage brush, yet the road was so hard, (McAdemized by nature and use), that we made over eight miles an hour, and the ever-varying forms of the mountain ranges, with their snow-peaks, which skirted the plain at a distance of twenty-five to one hundred miles, kept the mind interested. The only abodes were the stage stations, every twelve or fifteen miles, where horse and driver dwell under the same roof. These stations are sometimes covered with sod, making a small fort for protection, both from the Indians and the cold.

### SOUTH PASS CITY.

This is the principal settlement connected with the Sweet Water mines. The existence of quartz mines at this point, was known some years ago, but for want of protection from the Indians, a settlement was not effected until two years ago last May. Since then, three villages, or mining camps, have sprung up—South Pass City, Atlantic, and Hamilton. The latter, for its unusual wickedness, is sometimes called "Hell's Delight." This settlement is the only one in Wyoming territory off of the line of the Pacific rail-



road, and is expected to open up to settle-  
ment the Wind river valley, a fine agri-  
cultural region, now in possession of the  
Indians. The Sweet Water settlement  
has a population, according to the United  
States census taken a few weeks ago, of  
seventeen hundred. They confidently  
expect five thousand one year hence. The  
buildings are very largely made of pine  
logs. Many of them have board fronts  
and shingle roofs. The finest buildings,  
costing from four to six thousand dollars  
each, are for hurdy gurdy, or low dance-  
house establishments. In the two years  
of settlement seven hundred and fifty  
buildings have been built. Seventy-five  
companies will open mines and go to mil-  
ling this season. Seven mills are now  
running, each crushing, on an average,  
fifteen tons of quartz per day. The  
quartz is yielding from twenty-five to  
fifty dollars per ton. Five additional  
quartz mills are being erected, or are on  
their way from the East. Every thing is  
yet new and incomplete. At the best  
hotel in the place, our room, twelve feet  
square, had three double beds in it. In  
the place of wash-bowl and pitcher, we  
had Willow creek, a beautiful mountain  
stream, which ran in the rear of the hotel.  
We washed there. Hotel charges, four  
dollar per day.

Ministers here are as much a curiosity  
as John Chinaman would be in an east-  
ern village. At the table, during meals,  
one and another were overheard to say,  
"Isn't that a minister?" or, out upon the  
street, I several times overheard the re-  
mark, "See here, there goes a minister."

In the morning, notices were posted up  
announcing preaching; and in the even-  
ing a boy was sent around with a bell,  
and crying out, "Preaching! Preaching!  
Preaching this evening in Mormon  
gulch!" One gentleman offered his ware-  
room for preaching, which he cleaned up  
for the purpose. Soon after, a man came  
across the street and offered his dance-  
hall—a large cloth tent, twenty-five by  
fifty or sixty feet—and seemed quite dis-  
appointed when he learned that the ware-  
house had been accepted.

#### THE DYING MINER.

Being invited to visit a dying young  
man at Atlantic city, I found him in a  
small log cabin. It was a room perhaps  
eight by twelve feet, without any floor or  
window. A door occupied one end, and a  
small fireplace the other. Four small

poles had been driven into the ground.  
From these were nailed cross bars to the  
logs in the side of the building. Small  
poles laid upon these and covered with  
army blankets made the bed. There  
were two of these along one side of the  
room. A table and a couple of trunks  
occupied the other side, leaving a narrow  
way through the centre of the room.  
The young man had received a college  
education, and all the culture and refine-  
ment that the upper walks of eastern so-  
ciety could give, for his father is wealthy.  
But here he lay dying, far from home,  
without any comforts whatever. A com-  
panion that sat watching him, and wiping  
from him the damps of death, was reading  
a low novel. He felt its unsuitableness,  
and as my eye fell upon it, apologized,  
saying "He could obtain no other read-  
ing." And it was true, as far as the  
book stores of the village were concerned.  
Standing by that dying man, and preach-  
ing Jesus, I knew those far-distant Chris-  
tian parents would cheerfully give a thou-  
sand dollars, if need be, to secure their  
dying son Christian attentions. But if,  
in the place of an annual contribution of  
twenty-five, fifty, or a hundred dollars  
even, to Home Missions, they had con-  
tributed one thousand dollars, which they  
could have done, and others done like-  
wise, there would probably have been a  
minister to care for their son in both tem-  
poral and spiritual things; and ministers  
in other destitute settlements to care for  
the living and dying children of other  
Christian parents. No Bible there for  
his companions to read to him; no Chris-  
tian instruction, for when I met him his  
mind was clouded. And thus he passed  
away. But how about the living?

#### RELIGIOUS DESTITUTION.

The impenitent sons and daughters of  
Presbyterian ministers, elders, and lay-  
men are there, and without a preached  
gospel. No denomination of Christians  
have yet made a beginning there. The  
only preaching ever heard at South Pass  
city, has been by Mr. Hughes, and the  
round trip costs him six hundred miles  
travel, two hundred of which is by stage.  
Must this state of things continue? Min-  
isters are ready to go, and the Board of  
Missions are ready to send them. Will  
the Church furnish the *means*?

Brethren in the ministry, there are  
your own brothers and sisters, according  
to the flesh, without the gospel. Can



you know it, and not *plead* with your people to remember their stewardship?

Brethren of the eldership—Christian parents—I met your children there, and conversed with them. Some I saw at the billiard table, taking downward steps. Some at the bar, and some at the low dance house. And no Sabbath school, no church, no minister to remind them of early obligations, to throw around them other influences, and encourage them in the path of right. They are frank to confess that they were brought up differently. They would not, for any consideration, have you know their ways; but all the influence around them is evil, and only evil, and they are gradually drawn downward. Could you see and meet them as the pioneer missionary does, you yourself would feel that something must be done at once. You would give beyond your means, and encourage all your friends and neighbors to do the same, that the Board of Missions might have funds to support missionaries in such places.

Shall the hundreds in the Sweet Water mines have a preached gospel? And there are hundreds of other settlements similarly situated. Shall *they* have the gospel? Or must your children (for the mining population is very largely American), that come to the far West, be compelled to live and die without the gospel, and probably perish in their sins.

The objection is sometimes urged that mining districts are not permanent. But while the population is there, they must have the gospel or perish.

The world ventures money to prove the permanence; shall not the Church be equally wise? In buildings, quartz mills, &c., the world has expended in that settlement one million of dollars cash. Shall not the Church lay out three thousand dollars? One thousand dollars will build a neat log church with shingle roof; and two thousand dollars, in addition to what the people will do, keep a minister three years.

Who will at once send the Board of Church Extension one thousand dollars to build a chapel at South Pass city? Remember that the mines are owned by eastern capitalists, and that the gold and silver is all sent east. The people of the mining districts are poor, and if they have the gospel at all, must very largely receive it from the east. Again I say, *your own children are perishing—will you help?*

SHELDON JACKSON.

## Letter from Cheyenne. 16

CHEYENNE, WYOMING TER. JUNE, '69.

MESSRS. EDITORS:—This may fitly be termed, "The great sensation city of the Plains," five hundred and sixteen miles west of Omaha, at the foot of the Black Hills, or eastern base of the Rocky Mountains, and fifty miles from their summit. It has at present a very mixed and to a considerable extent transient population of three thousand, its principal item of stability being the pretty extensive machine shops of the U. P. R. R. A railroad is in construction between this and Denver, in Colorado, a hundred and ten miles south, which, when finished, will give its addition of stability to the new city.

### SITUATION.

Cheyenne is situated on a wide plateau, like one of the steppes of Russia, six thousand feet above the sea. Not a tree or shrub, not even the everlasting sage bush, is to be seen. Far as the eye can reach in every direction, it surveys a green sward of what is termed Buffalo grass—a fine, soft, nutritious herbage. Here was the home and here the range of countless Buffalo herds, but all are now either slaughtered or driven far out of sight by the intrusion of the steam horse. Domestic herds have not as yet taken their place, and these acres of pasturage, numbered by the millions, go uncropt. The vast treeless region soon becomes monotonous to the eye. The city seems but a speck on the boundless horizon.

### JOURNEY THITHER.

The more than five hundred miles of almost airline rail from Omaha here is up the Platte valley, at an ascent of about ten feet to the mile. A more delightful ride was never taken on rail car. Vegetation is in its most luxuriant condition. As the valley is entered west of Omaha, it seems as though some enchanted veil had been lifted and a fairy land burst upon the vision. The valley is a thousand miles in length, the lower five hundred being from fifteen to twenty miles wide, skirted by bluffs fifty feet high; all without timber save here and there a clump or lone cottonwood. The river is unique, contradictory, and many would say, a humbug. Its only purpose seems to be to carry down to the Missouri the superfluous waters from the melting snow on a long stretch of the Rocky Mountains. It is three-quarters of a mile wide, yet so shallow with its swift running and muddy water, that it is not fit for its tremendous quicksands.



Three miles from Cheyenne, and a beautiful drive, is Fort or Camp Russell, with numerous and commodious officers' houses, barracks, corralls, and storage. Here Uncle Sam's military agents have, within the past two years, expended perhaps a million of the old gentleman's extra cash. And for what? To watch the Indians? Nonsense. Pay the people of Cheyenne a tithe of this expense, and they will do the job much more effectively. Here are perhaps a thousand soldiers, with officers extra, whose principal business, according to the judgment of the people here, is loafing about the town and drinking bad whisky. A chaplain under pay of Uncle Sam is here, an Episcopalian, of course, yet I learn that for a long time no religious service has been held at the post, although quite a number of officers' families are also here.

RELIGIOUS CONDITION AND PROSPECTS.

By request of our Church Extension Committee, a brief stop has been made and a Sabbath spent in Cheyenne, in order to report its condition and wants. A Catholic church and parsonage are in full operation. A neat Episcopal church has been erected, in which I find a former acquaintance, a quiet High churchman, ministering. The Methodists have an organization and a stationed minister, with prospective house of worship. A Congregational minister has lately come, and is organizing a small society. The Old School Presbyterian Church Extension Committee has also sent a young man here a month since, who is laboring with hopeful prospects for an organization, and the erection of a church building, with eastern help.

Preached on Sabbath evening to a united meeting of Presbyterians, Congregationalists and Methodists; quite a large and attentive audience. Cheyenne at present needs no additional missionary. A. M. STEWART.

THE WANT OF THE HOUR.—Rev. Sheldon Jackson (500 Broadway) makes a strong appeal to the Presbyterians for immediate aid to build churches along the line of the Pacific Railroad and the great mining regions of the West. He is the Secretary to whom this work is committed, and as he goes among the churches and calls upon individuals, let him be liberally and kindly received, for his work is a mighty one, and it must be met. The facts are...

the time is *now*. The population is rushing on with amazing rapidity, and will be soon far in advance of all the efforts to meet their spiritual wants.

A meeting was called on Thursday evening last at the office of Dr. Russell to consider the propriety of erecting a Presbyterian church in this city, at this time. Rev. Sheldon Jackson Superintendent of Missions who was present, addressed the meeting and pledged a donation of \$5,000 towards its erection, from friends in the East. The meeting then decided to go on with the project, and the following were appointed:

Committee on obtaining lot—Gov. Campbell, W. W. Slaughter, S. A. Scriber.

Committee on Church building—Dr. Russell, Chas. R. Buel, Rev. John L. Gage, W. F. Thompson.

Committee on Subscription—S. A. Scriber, S. M. Preshaw, W. W. Corlett, Gen. Lee, Gen. Curtis, E. P. Johnson.

Rev. John L. Gage will continue as pastor of the Church to be organized. We hope all will favor the enterprise who are interested in the growth of our city.

Cheyenne June 4, 1869.

AN IMPORTANT MOVEMENT.—

The Rev. Sheldon Jackson, Superintendent of Presbyterian Missions for the Northwest, is now in the city, and prepared to offer substantial aid towards the speedy erection of another church building. He will lay his plans before our citizens at a public meeting to be held this evening in the office of Dr. Russell, promptly at eight o'clock. Those interested in the planting of a Presbyterian Church, and all property holders, business men and citizens interested in the welfare of the city, are particularly invited to be present.

Wyoming.—CHEYENNE.—Messrs. Gov. J. A. Campbell, W. W. Corbett, A. C. Snyder, James Drooney and Frank Allen are the new Board of Trustees. The church is growing. 1874



## OUR CHICAGO LETTER.

### THE CHURCH ON THE PACIFIC RAILROAD.

Yesterday Rev. Sheldon Jackson, Missionary Secretary for the Great West, passed through Chicago, en route for St. Louis, where he means to make the Board of Church Extension the base of his operations, though not quite exclusively. He has been locating missionaries at Omaha, Cheyenne, Ogden and other points of importance along this great highway, and is inquiring after missionaries for others. The men needed for this service must be men of faith, bodily energy, and a slight dash of Methodist extemporaneousness. The miners, teamsters, traders and settlers along this route acquire a certain promptness of thought and action, which is scarcely respectful to a member of the Slow-Coach Co. Indeed, the revolutions of a week in one of these new cities would leave such a person hopelessly behind. In every one of these cities, and of the others which he hopes to reach from them, he has found church members ready to welcome him; and ministers' sons and sons-in-law, who perhaps had supposed at home that they had too much of a good thing, now convinced by a year or two's residence on the frontier that the Church of God is, after all, the well-spring of happiness. All these are new men, however, working hard for a living. The farmers along the line have not got a crop yet, and the mechanics and traders are only establishing themselves in business. The proportion of Christians to the population is much smaller than in our settled States.

When I inquired of Mr. Jackson how he proposed to sustain the missionaries at the twelve points along

the road which he had mapped, fifty to one hundred miles apart, he replied that the Board granted five or six hundred dollars for each man, and that three men would occupy twelve places, preaching once a month at each place.

"What is the fare along the line?"

"We get clergymen's half-fare—three and a half cents a mile, or seven cents for the double trip."

"How much will the missionary pay for his board?"

"Three dollars a day at the hotels; ten or twelve dollars a week at boarding-houses."

"His board, then, will absorb all his salary. Does the Board pay his railroad fare on his preaching trips?"

"No; the Board makes no allowance but the yearly grant."

"Then it acts unscripturally. Who goeth a warfare at his own charges? And besides, how can a missionary who has no money travel to preach in any place beyond his own residence?"

"I tell them to go, and to draw on me for the funds."

"But how do you obtain them?"

"I either go East and make representations of the necessity of the case to generous friends of the Church, or write and draw on them for the needful amount; else the evangelization of the Pacific Railroad would never begin, so far as our branch of the Church is concerned."

"What provision have you for places of worship?"

"Sometimes we have the use of a school-house once in two weeks alternately with Universalists and Spiritualists. In another place we rent a hall, separated by a thin screen from a bar-room, where the bar is in full operation, and the clinking of the glasses chimes



with the sermon; and in the midst of low dance-houses. A few Sabbaths ago a large part of the audience left to attend a dog and wild-cat fight going on next door. We *must* have some kind of buildings for church purposes, free from such associations; for it is impossible to secure attention or reverence in worship with such surroundings."

"Ought not the Board of Church Extension to take hold at once of these places, run up cheap tabernacles, and go before the public with such a claim? Surely our churches generally would respond to it."

"I hope they will. But if they will not, I am determined to go on on my own responsibility, buy the lumber on credit, and ask the friends of missions for the money. If we miss the present opportunity of planting the Presbyterian Church along this great thoroughfare, we shall never retrieve the lost opportunity and influence; and if we delay only two months, we shall lose this seed-time."

Such is the substance of my conversation with Mr. Jackson. His views are confirmed by members of my own church, and by other gentlemen who have explored the road for business purposes. My own convictions and experiences correspond with theirs. A work may be done for Christ this season, in planting churches in the leading cities of the route, which can never afterward be accomplished. The first church has the influence.

This conversation suggests the imperative necessity of such changes in our Domestic Missionary plans as shall enable the Board to adapt themselves to the railroad system. These Boards were constituted for the days of the saddle and canal-boat, and stage-coach, and for the slow growth

of ax-hewn settlements advancing the frontier fourteen miles a year. When the frontier advanced to the prairie the progress of settlement speedily left our department of the Church far behind, and gave the pre-emption of the principal cities to other denominations. The appearance of the Presbyterian churches in one of these cities, as contrasted with those of the Baptists, Methodists, Congregationalists or Universalists, leaves no doubt which has secured the cream of society. But in the new railroad civilization tardiness is even more despised, and a denomination which allows to others a year or two's start virtually relinquishes the cities.

It is self-evident that our present system of Domestic Missions is not adapted to such great movements as our railroad enterprises. That the Presbyterian Church is prepared to relinquish her right to march in the front rank of Christ's army can not be for a moment supposed. A modification of her missionary system, then, is a necessity. The very first work of the united Assembly must be this modification.

But what changes are necessary, and how are they to be wisely and promptly effected?

To this I reply: It is impossible to describe them to any person who has not visited the railroad region. The state of society, and the modes of thought and business are so different from those of the staid Pennsylvanians who manage our missions, that they would only regard me as a fanatic were I to suggest ideas which would occur spontaneously to themselves during a visit to the country. I therefore propose that our missionary bishops shall make a visitation of their dioceses. Let the whole United O. S. and N.



S. Boards of Missions, and those of Church Extension, with a select number of the leading laymen and clergy of New York, Philadelphia, Pittsburg, Cincinnati, Chicago, St. Louis, etc., be invited to make the journey to the Pacific Coast along the line of the road, stopping and holding revival meetings at the leading towns, after the manner of the Christian Commission last year—meetings blessed of God to the conversion of hundreds of souls. Then on their return let them branch into delegations, stop over night at the principal cities, hold public meetings, and rouse up the sleeping Church to the work which God calls her to do, and take subscriptions for the evangelization of the Great American Basin.

The railroads, if they understand their own interests, should pass such a delegation free; and there are men on the Boards, or who should be on them, who could secure this. But suppose the Boards were to expend \$30,000 as the cost of the expenses of a delegation of a hundred men, it would be the best missionary expenditure they ever made. They would receive from the increased interest of these men and their churches a hundred fold that expenditure. One leading Philadelphia minister, invalided in Minnesota, whose church had contributed little to the Board for some years, increased its contribution \$1,000 on his representation of what his eyes had seen in that State. Another leading metropolitan minister, allured into a deer shooting expedition on the frontier, told his people some facts on his return, whereupon one lady of his congregation increased her donation to the Board \$500, and built a church in a destitute village costing her \$5,000. Therefore I urge the point

of personal visitation. Let us get our metropolitan clergy, and our merchants, and the members of our Boards of Missions out into the Great West, and they will fall into sympathy with our Lord, who "seeing the multitudes had compassion on them, for they were as sheep without a shepherd." R. P.

June 25, 1869.

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## OUR CHICAGO LETTER.

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### THE BOARD OF MISSIONS' VISITATION.

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The Chicago Presbytery (N. S.) met on Tuesday evening, in Calvary Church, to install Rev. Daniel Lord there. The Rev. Willis Lord, D. D., preached the sermon from Rev. i. 20, showing clearly the meaning of the term *angel* of the Church, as denoting simply a *message-bearer*, and conveying no prelatical authority, nor any authority whatever, save that of delivering his message, and illustrating the high functions of the ministry as stars, and of the churches as candlesticks for the illumination of mankind. Rev. A. Mitchell gave the charge to the pastor, and Rev. R. W. Patterson, D. D., the charge to the people; both charges abounding in practical sense and Christian unction. From the drift of population southward this church, located on 22d Street, occupies one of the most important positions in the city.

Rev. Sheldon Jackson addressed the Presbytery on the importance of the Boards of Missions of the Presbyterian Church occupying the whole line of the Pacific Railroad at once. Presbytery directed Rev. R. W. Patterson, D. D., to write to the Committee of Missions of the N. S. Church, urging the necessity of a visitation of the whole region of the



Great West, to the Pacific Coast, by the whole Committee, and by as many of the leading laymen and ministers of the Church in the East as possible. This he willingly engaged to do, as he feels the necessity of waking up the Church to greater exertion in Home Missionary work.

A letter was received from Denver, Colorado, asking the Presbytery to appoint a committee to organize a church there, and install Rev. E. P. Wells as their pastor. Mr. Jackson stated that the two N. S. and two O. S. ministers who were in Colorado intended to ask the November General Assembly to constitute them into a Presbytery.

The Presbytery of Chicago (O. S.) met at Hebron, on Wednesday evening, to ordain Rev. G. L. Spining there. Rev. Mr. Blackburn, D. D., preached the sermon; Rev. T. C. Kirkwood proposed the questions; Rev. Willis Lord, D. D., gave the charge to the pastor, and Rev. R. Patterson, D. D., the charge to the people. Notwithstanding the difficult traveling, owing to the wetness of the season, and the darkness of the night, the church was well filled with a deeply attentive audience, most of whom had never witnessed an ordination, but all deeply impressed with the solemnity of the services.

Rev. R. L. Adams was received from the Presbytery of Cedar, Iowa, accepted a call from Harvard, Ill., and a committee of Presbytery was appointed to install him there on the third Sabbath of July.

Rev. C. E. Ryder was, at his own request, dismissed to the Presbytery of Schuyler.

The Moderator, Dr. Patterson, and the Clerk, Dr. Blackburn, were directed to write to the Secretary and influential friends of our Domestic

Missions, urging the importance of the proposed Missionary Visitation of the Great West in September, and of energetic efforts to raise \$500,000 for the extension of the Church upon their return.

Some reasons for immediate action are—

1. The railroad companies are prepared to grant church and mission sites all along the line to such *churches as will promptly occupy them*. The Baptist Mission Committee have already taken the field in this good work.

2. Satan has already taken possession of all points along the line. The sons and daughters of the Church going out on business, or to settle, have no place of meeting or of shelter, save the bar-room and billiard-room of the saloon, filled with the vilest of both sexes, and reeking with tobacco, whisky, lewdness and profanity. There are no private parlors accessible, because as yet house-room does not exist. There is no school-room, reading-room, or lecture-room of any kind in most of the new towns, nothing save the synagogue of Satan—the saloon. The Church must do the whole work of Christian civilization, as in the case of the army; only here we have not the powerful restraint of military discipline in aid of law and order. It is impossible to describe the state of society in these mining camps and towns. It must be seen and felt. In no other way can our Board of Missions realize the situation.

3. A combination of colportage, preaching, church building and itinerating is demanded here, which our present subdivided system of Boards fails to supply, and which can be met in no way but by a wise choice of traveling secretaries, with ample funds at their disposal, and large



discretionary powers to act on their own personal responsibility. There are neither materials for consulting committees, nor time to consult them, in the places where action is most necessary. Our Board would not believe this until they saw the localities with their own eyes, and conversed with the people. One evening spent in any of these towns would give them ideas never discussed in any of their meetings, nor in the General Assembly.

4. The ordinary expenditure of the Board is as incapable of meeting this call of God as the ordinary expense of keeping the streets of Philadelphia paved is sufficient to build another Pacific Railroad. We must have an extraordinary contribution from our churches for this unprecedented work; and we need an extraordinary agency to collect it. Half a million of dollars—a dollar for every member of the Church—is no great sum for the Presbyterian Church to give for such a work. Our people will not refuse it if they see we are in earnest in asking it, and that we mean to expend it on this great enterprise.

5. The railroad companies will give facilities for a great missionary movement which has life in it. The moral effect along the line of a hundred Christian merchants and city ministers leaving their business, not to go gold-gambling, or silver-prospecting, or sight-seeing, but soul-saving, would be more powerful than a year's ordinary preaching. A sleeping church dandling along and sending out half a dozen missionaries along such a great national undertaking, under the motive of taking possession of it for Christ, is only a laughing-stock to earnest worldlings. Ought they to banish their common sense and believe us in

earnest while we trifle in this way?

We must raise and expend \$500,000 in evangelistic work along the Pacific Railroad before the snow falls, unless the Presbyterian Church proves untrue to her great commission to establish our blessed Lord's dominion from sea to sea, and from the river to the ends of the earth.

R. P.

July 2, 1869.

### THE MEN FOR THE TIMES.

EDS. PRESBYTER:

"R. P." in writing of the ministers who are to occupy important posts in the West, says: "The men needed for this service must be men of faith, bodily energy and a slight dash of Methodist extemporaneousness. The miners, teamsters, traders and settlers along this route acquire a certain promptness of thought and action which is scarcely respectful to a member of the Slow Coach Co."

Now this is most true. But after all are not the people of Ohio made up of "miners, teamsters and traders;" and is it expected that they will sit patiently while Mr. Slow Coach reads his dull essay from behind a high pulpit set in a recess so as to cut off all sympathy between himself and hearers? Whatever the teachers of our ministers may say—whatever the rising ministry may think—the hearers and the world know, that those who in the next thirty years are to move the hearts and win the souls will be the men who, getting near the people, talk to and labor with them. Only live men will be likely to succeed in the stirring future just ahead.

As to erecting new churches in the West, mentioned by "R. P.," it seems to me that now is the auspi-



cious time to help; and I propose as a kind of thank-offering for reunion to give this year \$100, instead of \$5, as heretofore. Are there not 10,000 men in the united church who can, without inconvenience, do the same thing?

ANTI-SLOW COACH.

### CHICAGO PRESBYTERY.

The Chicago Presbytery met in Woodstock, the county-seat of McHenry county, on Tuesday, the 14th inst., and was opened with a sermon by the Moderator, Dr. Patterson, from Phil. i. 27, 28, in which he considered, 1. The Faith in the Gospel; 2. The Formidable Opposition of its Adversaries; 3. The Necessity of Union thus imposed on Christians.

Bro. Campbell, of Mantino, was elected Moderator; Rev. T. C. Kirkwood, Assistant Clerk.

Rev. W. W. Faris, who has been for some time ministering with great energy and acceptance to the Twenty-eighth Street Church, was dismissed to the new Presbytery, to be formed on the Pacific Railroad, to take charge of the church at Cheyenne. Rev. Sheldon Jackson writes me that the prospects of the infant church there are promising, if it be only nurtured a little; and that some humble shelter for the minister's family is absolutely indispensable as a condition of occupying the place. He recommends Bro. Faris to try to raise the cost of the parsonage before he comes out to Cheyenne. This is the sort of work we must train our Western students to,—to build their own churches and parsonages, to go round from house to house and ask the people to church, to kindle the fires, and light the lamps, and ring the bell, and then preach the gospel to people whose chief end is to make money.

Bro. Faris, if I mistake not, will meet the case. But it is impossible for him and Bro. Jackson, and the young brethren who have gone to the front, to be collecting money in Chicago and Cincinnati, and preaching the gospel at the Pacific Railroad at the same time. Will not our brethren who have any money to give for this great national gospel work remit without waiting for personal solicitation, and thus double the value of their donations. Last week I received a letter from a gentleman in Springfield, Ohio, asking how he could send a hundred dollars to Rev. Sheldon Jackson for the railroad work. I beg to say that, though my correspondence is very large, I will hold myself prepared to reply to any number of such letters. To those who wish to address him direct, however, I would say his address is Council Bluffs, Iowa. Remit by post-office order, or draft. Remember that a hundred dollars *now* will do a work which can not be done with a thousand next year. If you have only ten dollars, send it; and pray for the preachers in the picket line.

### A GOOD SUMMER'S WORK.

We have all read, with deep interest, the letters of the Rev. Sheldon Jackson, from the western plains and mountains, as they have appeared in the *Presbyterian*. Commencing his work under the appointment of the Presbyteries of Fort Dodge, Des Moines, and Missouri River, as Superintendent of Presbyterial Missions for Central and Western Iowa, Nebraska, Dakota, Wyoming, Montana, and Utah, Mr. Jackson was subsequently appointed, by the Board of Domestic Missions, District Missionary for Nebraska, Wyoming, and Colorado. In the prosecution of his important work he has, since the first of March last, organized *fourteen* churches; secured places for, and set at work, *eighteen* ministers and licentiates, and supplied *thirty-four* destitute fields with the preaching of the gospel. In accom-



plishing these results he has travelled over *sixteen thousand miles*—fifteen hundred of which were by stage. He must be a diligent and faithful worker of whom such a record can be written. The results of such a summer's work will assume pretty vast proportions when viewed from some sunny hill in heaven a thousand years hence. They will expand wonderfully as eternity rolls on.

#### ANOTHER CONVENTION.

—We had the pleasure of a call this morning from Rev. E. S. Davis, who has lately arrived here to take pastoral charge of the Congregational Church of Cheyenne. Through the kindness of a friend we are placed in possession of some facts of interest, connected with the life of Mr. D., and which will be read with pleasure by the members of the church here as well as others. Mr. Davis' former place of residence was Illinois. He was intimately connected with the war for the Union, leaving College at the end of the Sophomore year, when he entered the service as a private in the Fifty-second Illinois Infantry. He was wounded while carrying the flag, at Shiloh, and on his return to duty was promoted to Second Lieutenant. He was on staff duty as Inspector General in 1863, and mustering officer in 1864. He participated in the Atlanta campaign, and Sherman's "march to the sea," and was again promoted from First Lieutenant to the command of the regiment, and remained at its head through the Carolina campaign. Mr. Davis completed his collegiate course in 1866, and has now just finished a three years' course in the Chicago Theological Seminary. Mr. D. was encouraged to come to this city upon the joint invitation of the Presbyterian and Congregational element here, and a meeting will be held in the school house, next Saturday evening, at half-past seven, to which all are invited who are interested in the organization of a Congregational church and the erection of a house of worship. The friends of the move-

ment, recognizing as they do every evangelical organization of christians as a church of Christ, cordially invite all such believers, of whatever name or denomination, who have not now a church home in Cheyenne, to find one with them in the organization about to be formed.

#### RAWLINGS.

Passing by Wasatch and Bryan, where there has been occasional Presbyterian preaching during the summer, with our faces eastward, we arrive at Rawlings.

This is the location of one of the machine shops of the Pacific Railroad, a handsome and substantial stone structure, with improved machinery. During last winter, as many as seven or eight hundred workmen were employed. This force is now reduced until the names of not over thirty or forty are on the Company's pay roll. A cleanly kept yard and two fountains in front of the shops add attractiveness to the view. The railroad has also erected here a handsome and comfortable hotel for the convenience of its passengers. High up in the mountains, with every variety of scenery, cool, invigorating air, and the attentions of our landlord, Mr. Swain, and his bride, (a sister in Christ,) it would make a delightful summer resort. With the exception of a few saloons and the large store of Hall Brothers, the place is occupied by the employees of the railroad company. Mr. W. C. Wilson, master mechanic in charge of the company's shops, is a Pennsylvania Presbyterian, his relatives being connected with Dr. Gray's church, Easton. One of the mechanics is a grandson of Dr. Leonard Wood of Andover, and a member of the First church, St. Louis.

On Sabbath, August 8th, Divine service was held in the dining-room of the hotel, a large arm chair being placed upon a dining-table for the minister; but not being aspiring, he chose to stand on a level with his audience. In the evening, service was held in the parlor, and the Presbyterian church of Rawlings organized with six members. A gentleman interested in the Pacific Railroad offered one thousand dollars towards a chapel, a subscription and building committee was appointed, and Rawlings expects soon to have its first church building. As no other church is represented at this point, our little church absorbed the whole Christian element of the community. A



Sabbath-school library has been ordered, and the school will soon be commenced. Who will send them a bell, melodeon, or communion service?

#### LARAMIE.

Laramie is situated on the Laramie Plains, a level stretch of country sixty by ninety miles in extent, and hemmed in upon the north and east by the Black Hills, and on the west by the great snow range.

The sage desert has been passed, and the eye is refreshed by the boundless green expanse of wild grasses. Laramie claims a population of fifteen hundred, has its fine hotel, stone round house, and machine shops built by the railroad company, its theatre and daily paper. The railroad company have also here their hospital. Two miles to the east is Fort Saunders, with its military population.

The Episcopalians are just completing a chapel, and the Roman Catholics have half way up the walls of a stone church. The Methodists and Presbyterians worship in the school house.

On the second Sabbath in August, Dr. Prime and his party, *en route* around the world, spent the day here. The Doctor's sermon gave great pleasure to the citizens, and was still the topic of general conversation at the time of my visit. This field, during the summer, has been supplied by brother Gage, from Cheyenne. The little band gathered up by his labors was organized into a Presbyterian church on Tuesday evening, August 10th, 1869.

SHELDON JACKSON.

for the Presbyterian.

### RELIGIOUS DESTITUTION ON THE PACIFIC RAILROAD.

Messrs. Editors—We have all heard, over and over again, of the necessity for active exertion, on the part of the Presbyterian Church, to occupy the ground traversed by the Union Pacific Railroad; of the lack of religious privileges; of the numbers of souls ready to be garnered into the store-house of the Lord—the Church militant. But, Messrs. Editors, the difference that exists between *hearing* and *seeing*—between knowing of these things and *feeling* them! Since I have seen and felt for myself, I long to tell others; to add my mite of testimony as to the field for labor, the lack of laborers, and to beg the consideration of each and all to this subject of mission churches

in the Territories.

After a delightful journey through the Western country—after weeks of pleasure in San Francisco—early October found us spending a Sabbath at Wahsatch, a station of considerable importance on the Union Pacific Railroad, located near the top of the Wahsatch mountains, which are one of the encircling ranges forming the Great Salt Lake Valley. Sabbath morning dawned clearly, beautifully bright; the difference between it and other mornings was marked by the clean faces, Sunday attire, and sauntering manner of the men who on other days were brisk, busy, and grimy. The most utter quietude hung over all things. Workmen lounged carelessly around; the tracks were comparatively clear; the numerous *attaches* of the offices sat about, quietly chatting—no bell summoned them to church—no one was there to teach them how to “glorify God,” that so they might “enjoy Him forever.” But the gambling houses were open; the tents where liquid poison could be had were attractively decorated, and our hearts sank within us to think that, for hundreds and hundreds of miles east, west, north, and south of us, most truly was the gospel “*dispensed with*.”

We inquired of one and another of the members of the Engineer Corps, who, having their headquarters here, come back on Saturday nights, to spend Sunday in the only place they can look to as *home*, or a poor substitute for home; we asked them especially about their *Sundays*. One made answer that he took his gun, and went into the mountains adjacent, to shoot the numberless small game abounding. When we expressed surprise, he replied, “What *am* I to do? I don't want to work all day, and if I sit and do nothing, my home-sickness is unendurable.”

Another said Sunday was the “day for clean clothes and writing letters home.” Another, that it was the only time to “see the fellows, and get a good sleep.”

This corps has in it about twelve young men—almost, if not all from religious families; several of them are Presbyterian; one or two church members. One we know of has been in Utah nearly two years; has heard *three* sermons in all that time; of course, we do not count Mormon services, and the preaching of the “Latter-Day Saints.” They are too shrewd, too wise in their generation, to let ever so small a handful of Mormon people be without a preacher; to keep them to-



gether, and gather in need proselytes. Can we not learn a lesson even from Brigham's followers? Fellow Presbyterians, city church members, we who go week after week into our comfortable seats in a most attractive building, and listen with well-bred and softly-critical pleasure to the living Word, as it is eloquently, and strongly, and logically spoken; we who have our "means of grace" ever at hand, to check temptation's power, and lead back wandering footsteps; who have the prayer-meeting, the practical weekly lecture, the Sunday-school to labor in, our class to pray for, and the chance, in helping and leading others, to get much nearer the Master ourselves—let us turn for a moment, I beseech you, and think of the many of our own friends, nay, our own kindred, scattered along the eleven hundred miles of the railroad whose building we have all hailed as a national blessing and pride—with *no* religious influence—no church, or meeting for prayer—no hallowing of the seventh day, to act as white mile-stones, marking heavenward progress; surrounded by "hard" people, by careless, ungodly men—by eager seekers after wealth—by any thing and every thing that is "of the earth, earthy;" is it to be wondered at that we find the habits of a religious youth changed, and see the man utterly careless on the great subjects which once interested and held him? It is for *us* these men have been working, *are* working, and shall they have it to say that the Church in the East is utterly regardless of their eternal welfare? A thousand dollars, spent *to-day* in this region, will accomplish what *tens* of thousands will fail to do in a little while.

At Rawlings, now quite a town, a church is in process of erection; the means to do this have nearly all been raised; but there is lacking \$750, to put up the little building free from debt, and enable it to start fair. The

people there are like all westerners, free and generous to their greatest ability; but if the enterprise starts with even so small an indebtedness, it will cramp and cripple the efforts of the few able and willing hearts. Shall these things be?

On the sloping, lovely hill-side at Wahsatch is a roughly-fenced square; there lie twenty-six sleeping forms; *one* of these died a *natural* death—the others all came to a violent end, and this in less than one year. I leave

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the fact to speak its own word of warning, to make its own appeal to Christian hearts and Christian generosity.

To our *Church* I appeal. We are told Presbyterianism is *not* for the masses; that the *people* are not up to the standard of truth she so grandly and simply utters. In this field, great and glorious as the majestic simplicity of the truth taught by our Church, is an opportunity to disprove all this. Shall it be lost by inertness of the Church, or of individuals? Many souls are there waiting, ready to be gathered in. Are we prepared to let them fall into the hands of others, more zealous, less careless in the Master's cause? Or, worse than this, are we willing to meet them at the great day of account, and see then clearly that upon us lies the responsibility of their eternal fate? For is it not as true to-day as when, eighteen hundred years ago, the solemn words were uttered, "Inasmuch as ye did it not to one of the least of these, ye did it not to ME?"

A. M.

summer's work of Mr. J. N. Hutchison, during a seminary vacation. The afternoon train brought me home to supper.

And thus, by the blessing of God, safely ended a missionary tour of thirty-five hundred miles, twelve hundred miles

of which was by stage;—a trip involving an unusual amount of physical discomfort and suffering. But hardships and dangers were more than balanced by the great privilege of organizing eight churches, and opening up these vast sections to the work of the Church.

#### A MEMORABLE YEAR.

The year 1869, memorable in Presbyterian annals for the consummation of the Union, will also be remembered as the beginning of Presbyterianism in the territories of Arizona, Utah, Montana, Wyoming, and Dakota. This latter has some Presbyterian churches among the Indians, but I think not among the whites. It has also been a year of increased energy among the Presbyterians of Nebraska and Iowa.

For the accomplishment of this great work, the Church is indebted, through the blessing of God, to the energetic and self-denying labors of Messrs. Elliott, Giltner, Peck, and Hutchison, in Nebraska; Messrs. Day and Campbell, in Colorado; Rev. John L. Gage, Wyoming;



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Rev. M. Hughes, Utah; Rev. Mr. Skinner, Arizona; and Rev. D. F. McFarland, New Mexico. Last, but not least, Rev. T. H. Cleland, Jr., of Council Bluffs, Iowa, who, although ably and efficiently filling the post of pastor of one of the largest Presbyterian churches (one hundred and seventy-five members) in Iowa, has yet, with a rare devotion to missions, so given the extension of the Church his personal attention, as to add very much to the efficiency and success of the noble workers at the front.

SHELDON JACKSON.

### WESTERN WYOMING.

REV. F. L. ARNOLD. 1877

For the past three or four months I have visited Green River every two weeks. I have a full house, and unmistakable evidences of the presence of the Holy Spirit. Every time I visit the town I call at every house, and once or twice have visited all the saloons. I have come across two or three good Christian Lutheran families who are in sympathy with us, and there are several Scotch families. In a few weeks I hope to organize a church of eight or ten members.

The field is truly opening and white for the harvest. I have made a beginning at Echo, forty miles west. A sister of Miss Snow, who has been teaching for Bro. McMillan has opened a school at Echo. A very influential Mormon from Almy has been attending church here for the past eight or ten months, and at our last communion united with our church on profession of his faith in Christ. Every Thursday night he walks five miles to attend our prayer-meetings, and this after he has worked all day in the blacksmith shop. He is very intelligent and a great help to me in prayer-meetings.

### FROM THE ROCKY MOUNTAINS.

#### First Meeting of the Presbytery of Colorado.

This Presbytery, constituted by the November session of the Assembly in Pittsburgh, met at Denver, on the evening of Feb. 18th, in the room occupied by the Westminster Presbyterian church. Its field covers the territorial limits of Colorado, Wyoming, Utah, and Montana.

There were present five ministers and three ruling elders. Of the former, Father Hamilton came into Colorado with the great rush of adventurers to Pike's Peak in 1859; Brother Day followed in 1862, and securing the erection of the building and the permanent establishment of the First Presbyterian church of Denver, took charge of the enterprise at Valemont, organized at St. Vrain, and with his characteristic energy has been "the head and front" of Mission work in the territory.

One was thirty-two days in crossing the plains with his little family. Another crossed the plains driving a six mule team, bound with the blessing of God to find a field of labor or make one. At the present meeting of Presbytery one member had come nearly 700 miles. They know what it is to endure hardness and sympathize with Christ, "Who for the joy that was set before Him, endured the cross."

Rev. Lewis Hamilton was chosen moderator, and Rev. A. R. Day stated clerk. The opening sermon was preached by your correspondent. Action was taken for the establishment of a Presbyterial Academy. Within plain view of the Presbytery were three large and substantial brick school buildings, connected with the Episcopal, the Methodist, and the Roman Catholic churches.

A request was prepared for the General Assembly to place the ministers and churches of the Territories of Wyoming, Utah, and Montana, into a Presbytery by themselves, to be connected with the Synod of Nebraska, and leave the ministers and churches of Colorado to be known as the Presbytery of Colorado, in connection with the Synod of Kansas.

The following persons were chosen Commissioners to the next General As-



sembly: Rev. Sheldon Jackson and Elder Chambers, principals. Rev. Charles M. Campbell and Elder Ridgely, alternates.

The great and absorbing topic of interest was the mission work of the Church in the Territory. The members of Eastern Presbyterian churches are to be found in every section of the Territory. Some have made shipwreck of their hopes. Men that have for years served acceptably as office-bearers in Eastern churches, have here in some instances become Sabbath-breakers, blasphemers, and drunkards. Others have become careless and indifferent. But there are still others who have longed and prayed for years that their ears might be gladdened by Presbyterian preaching in their far off Western homes. They feel that they have been sadly neglected by the mother Church. Some of them, despairing of help, have joined the Methodists.

The meeting of Presbytery affording the first opportunity for concerted action, became a committee of the whole to devise ways and means for supplying the destitutions of this Territory.

Twelve more ministers are imperatively needed at once to supply promising missionary fields. Will the members of the graduating classes of our Theological Seminaries heed this call of God's providence? And will the churches guarantee that an ample support shall be given? The work will require consecration of labor on the one hand, and consecration of means on the other.

It was felt by the Presbytery that the Church at large were not fully aware of the condition of these Territories, and especially of Colorado. While the tidal waves of wickedness that came in with the gold-seekers have passed on, and a more permanent population has taken their place, yet the fruits of the first sowing are still seen in a strong anti-Sabbath and anti-religious influence. These communities must be evangelized.

Again, capitalists are giving great attention to the Territory. The Kansas and the Denver Pacific Railroads will soon form a union. Several colonies of emigrants of from one to two hundred families each are soon expected, and it behooves the Church to be equally active

in possessing the land.

During the sessions of Presbytery much time was given to devotional exercises, which culminated in the services of the Sabbath. They were seasons of deep solemnity, of heartfelt consecration and girding for the work yet to be done, and the sacrifice yet to be made. It was the mount of privilege, where the brethren would fain have tarried longer. When the hour of parting came, they adjourned to meet at Black Hawk in two weeks.

Denver is beautiful for situation. Upon a high table-land, with the snowy range sweeping around to the westward, it at once captivates the heart of the stranger. Presbyterianism in the city seems to be arising from the troubles of the past, and preparing to act well her part in the opening effort to possess the Territory.

The Rev. Mr. Wells, pastor of the First church, is growing in public favor, and both the membership and congregation are rapidly increasing.

The Westminster congregation are now worshipping in the Baptist church; but under the impetus of a fresh baptism of the Holy Spirit, they are expecting to arise and build in a very desirable section of the city. The elder of this church, Mr. Simon Cort, is represented to have done more for Presbyterianism than any other layman in the Territory. All honor to the men who are so nobly bearing our banner to the front.

SHELDON JACKSON.

THE Presbyterian Church in Cheyenne, at its July communion, received ten additions. During the three years the church has been served by Rev. J. Y. Cowhick fifty-one members have been received, thirteen of whom were on examination. There have been forty-eight marriages, twenty-six baptisms and twenty-seven funerals. 1878

THE members of the Laramie (Wyoming) Presbyterian Church are building a modest little parsonage for their pastor, Rev. W. E. Hamilton. 1877



THE new Presbyterian Church. We are pleased to notice that work has been resumed on the Presbyterian Church commenced last fall. The foundation is being extended to support a large tower on the north-west corner of the front, and for a spire on the south-east corner. The superstructure has been framed and already shipped from Chicago by Col. Lyman Bridges, and is now lying at the river at Omaha. The Superintendent of the work is already here, and we may expect soon to see the building up. W. F. Thompson, Esq., Chairman of the Building Committee has shown us the plan and specifications, which are very complete and tasteful. The cost is to be about \$8,000.

#### THE PREACHERS WHICH THE TIMES AND THE COUNTRY DEMAND.

By Rev. Sheldon Jackson.

"Hallo Munson! There is a minister in town." "A minister in town! What is he here for? Why can't those fellows let us alone?" Such was the exclamation that greeted the minister's arrival in a new mountain town.

"O how I have longed to see you. I did not sleep a wink last night, I was so excited with joy at the thought of again seeing a Presbyterian minister," said a mother in Israel as she grasped his hand and welcomed the missionary to her new western home.

Thus through all the destitute settlements of the far West, a very few have prayed for the coming of the minister, more will oppose his labors, while the far larger portion of the community will remain indifferent.

But whether these growing communities ask for the Gospel or not, it must be sent to them. The Church is under obligations to give them at least the opportunity of hearing. The servants of the Master are to go out and "compel them to come in." Loyalty to the country and

its highest interests, and loyalty to Jesus, alike demand that strenuous and persistent efforts shall be put forth to evangelize the land.

Men must be sent into all parts, and the very best men of the Church. They must be *men of ability*.

That Eastern Presbytery that would license a certain candidate only on condition that he should go West, knew nothing of the nature of western work. What will not do for the East, will not do for the West. One or two poor sermons will sometimes scatter a congregation so that it will take the labor of months to build it up. As the ablest military men are most needed where the danger is greatest, so the ablest ministers should be sent where the spiritual conflict is fiercest. This conflict is most momentous in the great Home Mission Field. For as it is universally conceded that the West will control the political destinies of the continent, so she must, eventually, control the religious. The Sabbath question, Common School system, Roman Catholic power, and other issues of the day, will find their solution in the mission ground of the West. That conflict is now waging, and the leaders of God's host must be strong men. They have to deal with a heterogeneous population, accustomed to independent thought, and tinctured with almost every possible phase of infidelity and error. They have to meet the teachers of false doctrine, and scoffers publicly railing against the Church, the Sabbath, the family relation, and whatever else is demanded for the true welfare of society.

It is no uncommon thing for a Campbellite minister, a "Soul Sleeper," or a Spiritualist, to attend the preaching of Evangelical ministers, and announce an afternoon service to answer the morning sermon.

The missionary work requires then a class of ministers who are able to meet native and imported infidelity, to defend the Gospel against gainsayers, and win the respect of communities by their goodness not only, but also by their *mental force*.



Their work is not all done, or mainly done, when they have well filled their pulpits and well discharged their ordinary pastoral labors.

They are surrounded by a population but little accustomed to the management of church matters. The church members are mainly young and inexperienced. In the churches from which they removed, the older and more wealthy members transacted the business.

They are also in moderate circumstances, and with many of them just starting in business—the first few years involve a daily struggle.

They feel unable to give much time to church matters. In some instances they have not the consecration that will lead them to inconvenience themselves for the cause.

From these and a variety of other causes, the minister is required to be apt in secular matters. He will often be compelled to unite in himself Session, Trustees, Sexton, and Business Manager generally. In some places he will have to secure the hall for preaching and the means for paying the rent, the fire-wood (sometimes sawing it himself), the Sabbath-school library, himself the Superintendent. In many instances he will plan the Sunday-school pic-nics and church festivals. And when the church is to be built, the responsibility will be thrown upon him of securing the subscription: making contracts, providing materials, overseeing the work, carrying the hod and keeping everything moving. He frequently performs more work than any other man on the job, and yet feeds the people on Sabbath with well prepared sermons, wrought out in odd hours. One Missionary brother had a work-bench in his study (which by the way was the unfinished loft of a store building) and divided his time between Hebrew and Greek roots, and the church material and spiritual. He also united in himself the local Bible, Tract, Temperance, and Education Societies. Good business tact is an important element in the efficiency of a Home missionary.

All their material surroundings are enthusiastic. There is enthusiasm in the great tidal wave of emigration that sweeps across the Continent. There is enthusiasm in the power of numbers, the amazing volume of this emigration—not slowly flowing into one section as our forefathers with their canvas-covered wagons moved into Western New York and Ohio, but borne swiftly along, taxing the transportation facilities of half a dozen trunk railways, and filling up a dozen different States and territories at the same time. The unparalleled development of material interests, and the audacity displayed in great national undertakings, are quickening all the energies of man's being into extraordinary activity.

"The whole heart of the people is a hot seething cauldron, out of which are coming new types, new powers, new combinations, and a *new future*." Therefore the men to ride safely on this surging tide, to mingle with such a population, and compel them to pause in their intense worldliness—the men to guide the stirring minds, strong energies and great resources of the West, into the channels of the Church, must themselves be men of great energy and enthusiasm. We need

**Men of strong Faith and Consecration,**  
Of a piety and devotion to the Master's service that shall lead them to seek not so much a large salary and an easy field, as abundant work and a bright record in heaven, that shall lead them to inquire not what is easy, but what will the Master have me do—a devotion that shall make them content to go into some Western village where no church spire points heavenward, or cozy parsonage speaks of comfort. If they do not find even a house to rent, they can do as many others have done before them, move into a barn. If unable to afford that, they can put up a shanty, and make its one room answer equally well for kitchen, bed-room, parlor and study. If the study does not answer so well, some merchant will allow the use of the unfinished store loft. One frontier missionary would mount his pony, and ride to and fro on the broad prairie for his study, and keep up his correspond-



3/ence seated on a large flat stone behind a hay stack, with a board across his knees for a table. If unable to purchase furniture, it is surprising how dry-goods boxes and calico can be transformed into lounges, washstands, bureau, wardrobes, dish closets, &c. One missionary, a man of ability and culture, commenced house-keeping with a cook stove, and a few utensils, home-made table, three chairs, rented bed and bedding, two small crockery bowls, one tin tea-pot, and \$5 in currency, to keep his family in provisions for three months.

If the missionaries do not find a church building, they take their turn in the school-house or hall, until they can build one. If there is no membership to welcome and coöperate with them, they do not repine, but work all the harder until God blesses their labors and raises up a membership from the unconverted around them. If but few attend preaching, they see in those few the representatives of the coming thousands. Nor does their consecration permit them to confine their labors to their own immediate neighborhood. They eagerly scan their State newspapers for intimations of the location of new railroad towns or growing centres of population, and if within reaching distance, they visit them, look over the ground, perhaps drive a stake for a church, and agree to give them occasional preaching until some one else can be secured to occupy the ground. Thus extending their own labors they sometimes cover hundreds of miles with preaching station-places, and even then wish that they could multiply themselves an hundred fold so as to reach still other "regions beyond."

They are men who are not afraid of hardship, and when the cause demands it, "can come astonishingly near to living upon faith." At least some of them are compelled to try and keep their families on \$300 a year, or give up their fields. They are men that fulfil the charge given to a missionary colony 175 years ago: "Despair not till you have made a trial; trust God; urge man, and at it again and again; watch much; guard well; work hard, and never give in. Pray hard, and never be weary. Lie low, and look high.

Walk closely with Christ, sow your seed in tears, look hard for trials, and hope to the end." Thus the work requires men of deep piety and earnest consecration.

And this is no ideal character! Just such men are scattered all through the Church. They abound in the West. Men that would fill with acceptance the pulpits of large and wealthy churches—whose D. M. (Doctor of Missions) is a title of equal honor with D.D.—men who speak of their sufferings and toils and severe privations as "inconveniences," who in their self-forgetfulness and sublime devotion, do not realize that they are doing any more than other Christians.

Such are the men now at work, and such the men wanted to occupy the "regions beyond"—men of ability, of intense energy, of an indescribable earnestness and heroic devotion that leads to sacrifices and hardships.

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#### ALONG THE LINE OF THE UNION PACIFIC RAILROAD.

We think the statements made in the letter appended, from Rev. W. J. Kephart, at Cheyenne, will surprise many who read them. We have been hearing so much for the last two years of the Union Pacific Railroad and the marvellous growth of the towns along its line, and of what was being done to supply them with ministers and churches, that not many, we apprehend, are prepared to hear that so little has been accomplished. No doubt the work is peculiarly difficult and trying, but what Christian will be willing, on this account, to hand over these young towns and cities to Satan in fee simple?

CHEYENNE, W. T., April 6, 1870.

Another furious snow-storm has been raging all day, and still continues without intermission. The snow lies several inches deep on the level, but, fortunately for our railroad, it is very wet and compact, and not likely to drift much. It is a little singular that, while the Suckers, Wolverines, Badgers and Hawk-Eyes east of the Missouri river have been once or twice "snowed in" during the past winter and spring, the U. P. R. R. has never missed a regular trip, and seldom been behind time. The complete and extensive system of snow fences and sheds has worked admirably. Would it not be well to try it a little farther east?

My "Provisional Government" at present is pretty extensive, stretching east and west for about *two hundred miles* along the U. P. R. R., and terminating at Rawlings' Springs; south one hundred and twenty miles, or thereabouts, and north *indefinitely*. As it will be



very inconvenient for me to meet my ministerial brethren in council, would it not be advisable for the Joint Committee on Boundaries to throw in Red Cloud, Spotted Tail, and a few other *amicably* disposed "Lo's," and constitute us into a "provisional government?"

Bro. Bayliss, I suppose, will be through here to-morrow, on his way to Corinne, Utah. If you will permit a gambler's phrase in your columns, I shall then have a "right and left bower" between Omaha and the Pacific slope. Seriously, however, this is a sad picture—I should say a reproachful picture—to the Church. Why is it that gin shops, beer saloons, dance-houses, theaters and gambling-hells can keep step with advancing immigration, from ocean to ocean, and the heralds of the cross lag so far behind? We have on the U. P. R. R. from Omaha to Corinne, a distance of ten hundred and fifty-six miles, and within that distance, about one hundred cities, towns and stations. Scarcely a mere insignificant "flag station" but can boast at least a dram-shop or a beer saloon. Some of them can number such places by tens, twenties, or fifties. And their proprietors manage to live. Now look at the churches. We have on the Presbyterian church at Fremont, forty-six miles from Omaha; another at Cheyenne, five hundred and sixteen miles from the same place; another at Laramie City, five hundred and seventy-two miles; another at Rawlings' Springs, seven hundred and ten miles; and another at Ogden—I believe—ten hundred and thirty-two miles; and another at Corinne, ten hundred and fifty-six miles;—six churches in all, in a distance of ten hundred and fifty-six miles, and to about one hundred towns and stations (omitting Omaha.)

But this is not the worst feature. Of these six churches but three have a regular pastor, or permanent supply, viz: Fremont, Cheyenne and Corinne. But one of the six (Rawlings) has as yet a house of worship. The house for Cheyenne is now on the way from Chicago, and will, I suppose, soon be completed. No steps have yet been taken for the erection of one at Laramie, and I know not what steps Bro. Jackson may have initiated at the other places named.

These churches are in a merely formative state, and very feeble, numbering from half a dozen to perhaps as high as twenty members. We ought to have a good, efficient man now at Laramie City and Rawlings. When we get our house up here, I do not expect to find much time to spend at those points.

The Congregationalists, Episcopalians and Catholics here have houses of worship, and when we and the Methodists get ours up, Cheyenne will be pretty well supplied with both churches and preachers. Our churches are all small, but with the Lord's help they will grow.

While on this subject of our churches along the line of the Pacific, we will introduce the following letter from Mr. Kephart, in which he corrects some of the statements made in his communication published in THE INTERIOR of April 28. He says:

Since my letter to THE INTERIOR, in relation to the moral destitution along the U. P. R. R., I learn that I was mistaken somewhat, and as I have received the paper containing that letter, I take the liberty of

asking you to make the correction. There are, in addition to the churches and ministers mentioned in my former letter, Rev. Jos. M. Wilson, at Columbus; Rev. W. B. Sutherland, at Sehuyler, and Rev. S. Annise, at Grand Island and North Platte. Revs. Wilson and Sutherland, I learn, have been on their fields since last fall.

This doubles the number of ministers given in my former letter, and gives an addition of three churches. Still, it leaves a sad state of moral destitution. Bro. Jackson has been active and indefatigable in his work, since I came to this field, both in this Territory and Colorado. But he has doubtless many difficulties to contend with, not the least of which, perhaps, is too large a field of labor. My own impression is, that there is work enough in Wyoming and Colorado alone, to occupy the time and tax the energies of any one man, if well done.

I make the above correction the more cheerfully, because your editorial remarks accompanying my former letter might be construed into a reflection upon Bro. Jackson's faithfulness to duty, which I do not suppose you intended.

Rev. W. G. Kephart writes, under date of Cheyenne, Wyoming Territory, June 22, as follows:

Our new church in this place is progressing with commendable rapidity, and, if we meet with no reverse, will be ready for worship in a few weeks. It will be, when finished, quite an ornament to the place, and a credit to our body. May the Lord make it the birth-place of many souls.

I spent a few days in Laramie city about a month ago, in re-organizing things there. In August of last year, Brethren Jackson and Gage organized a small church there, to which Brethren Gage and Peck preached each a few months previous to my coming to this field. The brother who was elected Elder, subsequently united with a Baptist

church, which was organized there; (and "thereby hangs a tail," which I wish to pull presently). One family moved to Rawlings Springs, and another member removed to California. This left the church with no officers, and but two or three members. On my recent visit I gathered up three more male members, and we then elected one Elder, and a Board of five Trustees, who have since been duly incorporated as the First Presbyterian Church of Laramie City.

As my commission does not cover that place, and I have been merely giving them an occasional Sabbath, in order to get things in shape for some other man, I wish to speak a word in their behalf. "Beautiful for situation," is Laramie City, with the snow-capped mountains of Colorado rising peak above peak in majestic grandeur in front of her, and the Black Hills in her rear, and running around on one flank, from the foot of which a bold spring throws out a stream of water that, led by



trenches, meanders through all the streets of the city, making it a delightful summer resort. The great Laramie river flows just in front of the place, through a plain extending from mountain to mountain.

The Board of Missions should commission a good man, inured to *Western* life, at once, at Laramie and Rawlings. And the Church Election Board should erect a church at once, at Laramie. Rawlings has one already. Laramie is the most important point on the U. P. Railroad in Wyoming Territory, not yet provided for. Others are seeing the importance of the place, and pushing to take advantage of it. We should not be behind in this matter, as we really are at present, but not hopelessly so, if we act at once.

But to that "tail." I have said that our whilom Elder at Laramie, who, by the way, is a very clever man, went off to the Baptists, his predilections always having been for immersion. He was baptized in the Congregational church, which is Pedo-Baptist, and practices *sprinkling*. Was he properly baptized, according to Baptist rule? He was not required to be re-baptized at Laramie, when taken into the Baptist church. But further, he made the specific condition, when taken in, that he should be allowed perfect freedom in communing with any other church when he felt like doing so.

Are our Baptist brethren getting more light, and with it more *liberality*? They have given up *apo* and *eis* and *en*, and fallen back upon *baptizo* as their "last ditch." Do they now admit baptism by Pedo-Baptists to be valid, if they will only do it occasionally by immersion, to satisfy a weak conscience? And have they given up close communion? Or did the brethren's anxiety to get a Presbyterian Elder, betray him into an unpardonable indiscretion? Upon which horn of the dilemma shall we hang the Laramie brother?

#### UNDERTAKINGS OF THE WYOMING TERRITORY.

Rev. W. G. Kephart having closed his first ministerial year with the church at Cheyenne, writes us as follows concerning the churches in that part of the country.

When I came to Cheyenne, a year ago, I found an actual church membership of four persons, with quite a number who claimed to have a membership somewhere in the States, but had never united here. Some of these have since united, some have removed without uniting, and some still remain who have never yet obtained their letters from the East, but have signified their intention of doing so at "a convenient season."

Our actual membership is now fourteen, with prospective additions in a short time making over twenty members. We put up last summer, with the aid of the Church Election Boards of the two Assemblies, and the Rutgers Church, of N. Y., a substantial and beautiful church edifice, which is an ornament to the place and a credit to our Church. On the 4th inst. we placed in it a new organ, at a cost of \$117—mostly paid for by citizens outside of the church. We are still very much in need of a good bell, but

must do without that for some time, unless some good brethren East will send us one, as we have yet our lot to fence and outside improvements to make.

Will you permit me, through THE INTERIOR, to return the thanks of the church to Rev. R. G. Thompson, of Beloit, Wis., for a set of communion ware, presented last fall? This acknowledgment would have been made sooner, but I was not in possession, till recently, of Mr. Thompson's initials or place of residence.

The church at Laramie City, when I came out here, had an actual membership of two, the elder having gone over to the Baptists. After a few months we got two more, and then elected an elder and a Board of Trustees. Soon after this, Mr. Arnold came out and took that church and the one at Rawling's Springs, about one hundred and forty-six miles west of Laramie. The labors of Mr. Arnold have been greatly blessed at both places. Some ten or twelve have been added to the church at Laramie, and several at Rawlings. They have as yet no building at Laramie.

### NEW PRESBYTERIAN CHURCH.

#### ITS COMPLETION—COST OF STRUCTURE.

#### DEDICATION TO TAKE PLACE ON SUNDAY NEXT.

Rev. Sheldon Jackson, of Council Bluffs,  
to Officiate.

Never have we before witnessed such a change in society—such a rapid and healthy growth of refinement and morality—as has taken place in this city within the past eighteen months. Cheyenne, in its infancy, like most new places on the frontier, was the chosen home of many desperate characters. Robbery, murder, rapine and licentiousness held high carnival in our midst. Sunday returned a rich harvest for the theaters and dance houses, and a proper observance of the Sabbath was but little known here two years ago.

But a great change has taken place since that time. Crime and immorality have sought more congenial quarters, and churches, schools, and other evidences of a good civilization have taken their place. Indeed, Cheyenne, may now, with all truthfulness, be called a "City of Churches." The first to be erected was the Episcopal Church; then followed the Catholic;



next the Congregational, and now we are able to record the completion of  
THE NEW PRESBYTERIAN CHURCH.

In April, 1869, on petition of a number of citizens in this city, a committee was appointed by the Presbytery of Missouri River, consisting of Revs. Sheldon Jackson and John L. Gage, to organize a church at this point. The organization was effected July 18th, 1869. Soon after, the foundation of the present building was laid, but for various causes, the work was suspended at that time, and resumed again in May last, under contract with Col. Lyman Bridges, of Chicago, and completed a short time since, at a cost of about \$9,000. Its dimensions are 36 by 45 feet, and its seating capacity 300. The plastering, painting, &c., were executed by Mr. Brown, of this city, and its finished appearance reflects much credit upon the artist. The edifice is supplied with patent rustic seats, manufactured by A. H. Andrews & Co., Chicago. The lamps and upholstery are from the furniture store of A. R. Converse, in this city.

Rev. J. L. Gage preached to this society of Presbyterians from May 18th, 1869, until July of the same year. Rev. H. P. Peck then filled the position, commencing in October, 1869. The present pastor of the church is Rev. W. G. Kephart, who took the field February 1st, 1870.

The board of Trustees consists of Gov. Campbell, W. F. Thompson, Dr. Russell, S. Scriber and N. A. Baker.

Other officers will be elected at the ensuing meeting.

#### DEDICATION.

The new church is located on the corner of Ferguson and Eighteenth streets, and its dedication will take place next Sabbath, the 17th inst. Services will commence at 11 o'clock, the dedicatory sermon to be delivered by Rev. Sheldon Jackson, of Council Bluffs, Iowa. Other services will take place during the day, notice of which will be given in the morning. The seats are free, and a special invitation to attend is extended to all.

#### DEDICATION OF THE NEW PRESBYTERIAN CHURCH.

(1870?)

In accordance with the announcement in our last number, the new Presbyterian Church in this city was last Sunday consecrated to sacred observance. At the appointed hour, the Church was well-filled and the exercises opened with excellent and appropriate music by the choir, followed by prayer, at the conclusion of which, the dedicatory sermon was delivered by Rev. Sheldon Jackson, of Council Bluffs, who spoke from the following

#### TEXT:

*Second Chron., 6th chap., 18th verse.*  
—"But will God in very deed dwell with men on earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built."

The sermon was characterized throughout with appropriate and impressive passages, and the occasion was one of fitting solemnity. At the conclusion of the morning services, other exercises were participated in by Rev. J. L. Davis, of the Congregational Church, Revs. Mr. Anderson and Lackelberry of the M. E. Church, and Rev. Mr. Kephart, the pastor.

The exercises were interspersed throughout with excellent music by the Choir.

At the conclusion of the services, a collection was taken up, which was ample and sufficient to free the church from all indebtedness.

#### WYOMING.

**Dedication Services.**—The beautiful new Presbyterian church of Cheyenne was dedicated to the service of God on July 17th. The sermon was by Rev. Sheldon Jackson, Superintendent of Presbyterian Missions west of the Missouri river. He was assisted in the services by several pastors of other denominations, and by the Presbyterian minister, Rev. Mr. Kephart. The church is known as the Krebs Memorial Church, in honor of Rev. Dr. Krebs, formerly of the Rutgers-street church, New York city. "The church (says the *Wyoming Leader*) is all paid for, and is a work of which every citizen of Cheyenne may justly feel proud. An excellent choir is one of the leading features of the church, and in Rev. Mr. Kephart they



35 have a good minister. We congratulate the society upon the beauty of the structure they now possess, and hope it may have that influence for good in this community that all expect."

Rev. F. L. Arnold of Marengo, Iowa, has taken charge of the churches of Laramie and Rawlin Springs, Wyoming Territory.

## NOTES FROM THE INTERIOR.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—The dedication of the new Presbyterian church edifice at Cheyenne on the 17th of July marks a point of no little importance in our work of church extension on "the plains." It also illustrates the indefatigable perseverance and energy of our missionary, the Rev. Sheldon Jackson, and others who have labored with him in the work. The dedicatory sermon was preached by Mr. Jackson, the pastor of the church, the Rev. Mr. Kephart, and the other ministers of Cheyenne taking part in the other exercises.

The new building is finished, and furnished in a neat and creditable manner, and is an ornament to the place in which it has been erected. Its seating capacity will comfortably accommodate about three hundred persons. Its foundations were laid one year ago. Work being then suspended, they had a chance to settle and become firm until May last, when, under a contract with Colonel Lyman Bridges, of Chicago, it was resumed. The Colonel has a way of finishing what he undertakes, and on the 17th of July this building was ready for dedication, at a cost of \$8,000. If it will quiet the fears of any of the readers of the *Presbyterian*, I will say that the building is *already paid for*.

This church perpetuates the name of a prominent and useful minister of our Church who now rests from his labors. It is known as the Krebs Memorial church. It was organized by the Rev. Sheldon Jackson and the Rev. J. L. Gage in the spring of 1869. Mr. Gage continued to supply it until the following September. He was succeeded in the following October by the Rev. H. P. Peck, who remained in charge for three months, and was then succeeded by the present popular and efficient pastor, the Rev. G. W. Kephart, formerly pastor of the "New-school" church at Kossuth, Iowa. I notice that the Governor of the Territory (Governor Campbell) is one of the Trustees of the church.

As he "fills the bill" when a District Missionary or "District Secretary" is called for, I am glad to learn that Mr. Jackson has been recommissioned for the Rocky Mountain Territories. His residence will be at Denver; his headquarters will be "in the saddle;" and if the Church will give him the straw wherewith to make his bricks, its work will be pretty sure to prosper on the field assigned him. While his past year of labor has been particularly trying to the flesh, and also to pantaloons, it has, by the blessing of God, been productive of good results. About forty churches have been organized, the labors of nearly as many ministers have been secured, and about two hundred and fifty persons have been received into the Church of Christ.

Mr. Jackson gives me a most cordial invitation to visit him at Denver. No matter what happened to me once while sojourning for a few days under his hospitable roof in Minnesota. He promises that the Denver bedstead shall not break down—if we lie still. Shall we ever try it? Impecuniosity lays an insurmountable obstruction right across the track.

For the Presbyterian.

## THE PRESBYTERIAN CHURCH AT RAWLINGS.

*Messrs. Editors*—The interest taken by yourselves and many of the readers of the *Presbyterian* in this little offshoot of mission work in our Church, leads us to hope you will like to hear further of its progress. As you know, through seeing the religious destitution on the line of the Union Pacific Railroad, some Philadelphians became interested in getting a church for this point on the road. A young man, feeling the great necessity for a place of worship, advanced the thousand dollars necessary to secure a building; trusting to the liberality of Christian friends to help him in this work, he promised those engaged that the building should be theirs, freely, fully; and so Mr. Sheldon Jackson went to work, with all his well-known, well-directed zeal and ability. An appropriate, attractive frame church, in the Gothic style, was ordered from Chicago, and sent in due time to Rawlings, all ready to be set up, with but little trouble, on the ground it was to occupy.

Early in March the work was finished, and Mr. Jackson summoned from Council Bluffs, over seven hundred miles away, to dedicate



the first Presbyterian church on the line of the great artery binding together the far shores of the East and the West.

According to the accounts we have received, it must have been an impressive scene. The day was stormy, with driving winds full of drifting snow. On this Rocky Mountain height, "6,540 feet nearer heaven than New York or Philadelphia," the elements have full play and sweep. Yet, despite the storm, the people came from near and far; some traveling over twenty miles to once more worship God after the manner of their fathers—to be again, after the lapse of years, in a Presbyterian church.

The services were most interesting—comprising the ordination of the elders, as well as the "setting apart" of the church building for the service of Almighty God. It does not take much imagination to picture the scene. The graceful, appropriate edifice, capable of holding three hundred people, not crowded yet, or even well filled, standing in this western town; the eager faces, stamped with their nationality, for is it not from among the Scotch-Irish we draw our strongest Presbyterians? The interested, serious congregation, impressed with the "solemn joy" the Psalmist sang of, that filled their hearts at once more joining in service held on the true apostolic plan, and dedicating men and means in the way St. Paul and St. Peter were taught of the Holy Ghost.

To those of us who have "means of grace" at every corner—who are well-nigh wearied by the continual call to prayer and praise, and hearing the preached word—to us it is hard to enter into the feelings of men and women who have kept the precious word in their hearts, with none to say a word of quickening—no friend to act as the "iron that sharpeneth;" after years of this, to see the long longed-for opportunity to go once more "up to the house of God," brought before them—we can hardly tell how it would seem. But just this is what these sojourners in the western wilds experienced on that stormy, snowy March day. Eyes unused to tears felt unwonted moisture—hearts expanded and were glad, and more than one felt it was good for them to be there.

As an illustration of the many marked contrasts western life affords, an incident occurring at the same hour with the service at the church, may be in point here. Just as the

service was beginning, a party of men, with pack-horses and mules, turning their backs on the house of God, set their faces westward still, in search of the gold that perisheth—going into a yet more desolate waste, and further away from any chance of gospel privileges.

To add to the impressiveness of this opening of a "tabernacle in the wilderness," a deputation, headed by the chaplain, came down from Fort Fred. Steele, some fifteen miles from Rawlings, to join in the services of the day. And so, amid storm and clouds without, but with peace, and brightness, and sunshiny joy within, the building was set apart from ordinary uses, and the Rawlings Presbyterian church fairly and firmly started.

A unanimous vote of thanks was given to the Board of Publication, for generous donations of hymn-books, procured through Mr. Jackson.

But all our story is not yet told. Just at the time these pleasant things were transpiring in this far western town, a member of an eastern church had his thoughts largely directed to the subject of church extension, as personally affecting him. Consulting with his pastor and the members of his church session, they too were imbued with greater interest, and the result was the voting by the church of \$1,000 yearly for the support of a missionary on the frontier. But the interest did not cease here; it continued to grow, and ere long another \$800 yearly was subscribed, that still another post might be filled.

Sheldon Jackson was sent for, and laid (as he only can) the field, and the work to be done in it, before them. Ere the evening was over they unanimously voted to send a missionary to occupy the new church at Rawlings, also holding service at Laramie, twenty miles further east. And long ere this, the Rev. Mr. Arnold has begun his labors at these two important points. Rawlings has a "Round House," machine shops, and a twenty thousand dollar hotel, belonging to the Railroad Company, and is also the county seat of Jackson, and will have the Court-house. Is it not well that a house for the Lord should have been secured also?

About five hundred dollars have been raised by the liberality of Christian friends toward the repayment of the money advanced; five hundred dollars more is still needed, so as to place the church above all indebtedness. Now that the money is pledged for the support of



327 a pastor, by the liberality of the Brainerd church of Easton, will not an interest be taken in the church sufficient to help us get the needed sum to complete this payment?

How it gladdens the hearts of the workers "at the front" when such tidings reach them as the action of the Brainerd church! And what an immensity of good is done to the church that gives thus of its abundance! We all know the charm of possession; will not any people be more interested in Domestic Missions when they receive reports from their own missionary, from their own portions of the great field?

We hope many congregations will "go and do likewise," even as the Brainerd church have done. We fancy the "Monthly Concerts" will have a fresh interest, now that the reports are coming from Colorado and from Rawlings. Perhaps complaints of slimly attended missionary meetings would be fewer, if more of our churches had such an interest in some particular work.

Please, Messrs. Editors, allow us to thank, through your columns, the kind friends who sent, by you, contributions for the Rawlings church. We hope many others will remember it among their charities. A. M.

## CHURCH ERECTION.

### Laramie, Wyoming Territory.

Who will build a memorial church? For several years past the General Assemblies of the two branches of the Church have annually called special attention to the planting of churches on the Pacific Railroad. But so far on the Union Pacific Railroad, for over 1,000 miles west of Omaha, but two churches have been erected. When the announcement was made that a million dollars were to be raised for Church erection, especially in the newer settlements, again great hopes were raised, and the scattered and homeless Presbyterians took courage, but their hopes are being blasted. So much of the Memorial Fund is being consumed for home purposes in the East, that Christ's shelterless churches on the frontier are being overlooked. And for them to be passed by is to die. Our churches cannot be started, or if started, cannot live in these Territories unless the East build us churches.

The sons and daughters of the Presbyterian

Church will, and are, finding homes in other denominations who furnish them sanctuaries with Eastern funds.

Our railroads are built, our mines worked, and our farms opened by Eastern capital, and the returns go to swell Eastern fortunes. Will not, then, the Christians of the East furnish us church buildings and ministers, and we will return to them the rich joy of knowing that their sons and daughters are being brought into the kingdom. Will not some designate their memorial gifts for the Rocky Mountain Territories? There can be

no more urgent need. Take the case of Laramie, on the Union Pacific Railroad, in the heart of the mountains. The census gives it a population of 1,478. A fair proportion of them are Presbyterians.

The minister at Laramie preaches at the various railroad stations for about 200 miles. In the most of them he is the only Protestant minister. There is no other Presbyterian minister west of him nearer than 500 miles. He supplies regularly the church at Rawlings, of which he writes in a recent letter:

"Our church at Rawlings has been greatly favored. Last year God sent his handmaid, Mrs. William Morris, of Philadelphia, over this road to California. Her heart was so moved with the great need of Christ's cause, that in connection with her family she erected a church at Rawlings. Whenever I see that little monument of faith, hope, and love of souls, I almost involuntarily pray God to bless her. Already has it become a birthplace of souls, and her name will be like the precious ointment of old to that people till the great day of the Lord."

The Rev. F. L. Arnold, the earnest and indefatigable missionary, will be compelled to withdraw from the field, and leave those settlements destitute of the gospel, unless he can secure two thousand dollars additional to the two thousand dollars already promised.

He writes:—"We have waited long, burdened with this great need. We have worked in every possible way, and even in our dreams prayed for help. Men of discernment, who have passed through Laramie and seen our situation, have exclaimed, 'You must have a church building *at once*, and will have it, for our Church is too rich in wealth and love to let such an opportunity slip.' But man's word is not God's word, and we have not yet



heard the voice, 'Thy prayer is heard.' I feel that this is my last appeal; and if in vain, I shall be compelled to turn my face eastward, to labor where I need not beg for brick and mortar. But, O! the very thought of leaving such a field seems almost crushing. God help us."

Will not some one who is proposing to contribute to the Memorial Fund open his heart to this appeal, and send to the Rev. A. G. Ruliffson, Secretary of Church Erection Memorial Fund, Room 5, Monroe Building, Chicago, Illinois, or the Rev. H. R. Wilson, D.D., 30 Vesey street, New York city, \$2,000 as a special to Laramie church in the Rocky Mountains? Two thousand dollars will continue gospel privileges to settlements for two hundred miles across the mountains. The withholding of \$2,000 will deprive them of gospel privileges. Which shall it be? Who will build this memorial church?

SHELDON JACKSON.

#### LARAMIE, WYOMING TERRITORY.

By Rev. Sheldon Jackson.

"I am faint and sick at heart with hope long deferred," writes a faithful missionary who has tried every expedient he could think of to secure a church-building, and so far in vain.

The song of thanksgiving that went up from Christian hearts along the frontier at the announcement that a million dollars was to be raised for church-erection, especially in the newer settlements, is giving place to despondency and gloom. A reaction is taking place. As they hear of the Memorial Fund being so largely absorbed by Eastern Chapels, Manses, and Educational Institutions, they feel that the more destitute sections are overlooked.

This, with the inability of the Board of Church Erection to afford needed help, is causing many a devoted missionary to prayerfully consider whether he will not be forced to relinquish this frontier field and leave the foundations unlaied. When shall these extremities feel the Christian warmth of the great Presbyterian body, and thus realize the oneness of the Church and fellowship of the disciples?

When will Eastern Presbyterians real-

ize that, when their children come to these far Western homes, they cannot have the presence of a minister or enjoy Christian privileges, except as they are provided with a house of worship? In the hope that this may meet the eye and heart of some one able and willing to respond, I insert the appeal of Christ's shelterless flock at Laramie. It was written without expectation of publication, and yet being a representation of the condition of many churches upon the frontier, it is given to the public. If the enterprise at Laramie is allowed to perish, we practically say that the Presbyterian Church is unable or unwilling to give the Gospel to the rising settlements along the Pacific Railroad for hundreds of miles. The urgency of the case is *beyond the power of language to express*. It should be seen to be appreciated. Any communications on the subject may be addressed to Rev. A. G. Ruliffson, Western Secretary of Memorial Fund, Room 6, Monroe Building, Chicago, Ill.

#### An Appeal that ought to be heeded.

The pastor of the Laramie church writes: "I plead for the kingdom of that Son, which in its feeblest infancy here on the Rocky Mountains is homeless, despised, and will perish, if I keep silent. But if God gives me the utterance of the Spirit, my pleading must reach some hearts of the wise and rich, and encourage them to offer gold, frankincense, and myrrh, to give us shelter and what we need for healthful growth and strength. My years of sanguine expectation from man are past, and I am aware we must look well to it, that the cause we plead will stand the test of necessity, while countless others are crying "Give! give!" Then in the light of eternity, with a strong heart I can plead the greatness of our cause and need.

Laramie City by the last census numbers 1478 inhabitants. It is beautifully situated on a plain, bordered on one side by the black hills and on the other by a range of snowy-peaked mountains. Two rivers and many streams of clear mountain water supply the place. The elevation is 7000 feet above tide water. Here



the Union Pacific Railroad have built the most extensive and important workshop on the road. 50,000 head of cattle and innumerable flocks of sheep are feeding in its immediate vicinity. It is also on the great coal range, which extends for several hundreds of miles along the base of the mountains. The place is two years old, and has passed that fearful, lawless time when the offscourings of earth had unlimited sway. The community have realized that the wages of sin is death, too keenly not to be alive to the untold blessings of true religion. Therefore they stand ready to coöperate to the full extent of their ability. They have pledged valuable lots and \$1000 in cash. But such is the expensiveness of building, that a plain house of moderate size will cost us \$4000. We must have \$3000 from abroad, or we cannot go on. A lady in New York city, through her pastor, Rev. J. O. Murray, D.D., has pledged us \$1000. Where can we secure the remaining \$2000? This must be obtained soon, or my large and hopeful field will pass into other hands or become a waste.

At our last communion seven were received into the church. The first child born in the city was baptized. The father of the child himself, for the first time confessed Christ, and the heart of the mother was overwhelmed with joy. For many lonely years she had waited and prayed for this day. Others stand ready to confess Jesus at our next communion.

Our communion service, borrowed from three different houses, consisting of china, glass, and plate, and the entire appearance of the scene showed that we were strangers and poor, but thank God, pilgrims stout of heart and accustomed to the roughness of the way.

My farthest point westward is Rawlings, 150 miles. There our church has been greatly favored. Last year God sent his handmaid, Mrs. Wm. Morris of Philadelphia, over this road to California. Her heart was so moved with the great need of Christ's cause, that in connection with her family she erected a church at Rawlings, at almost entirely her own ex-

pense. Whenever I see that little monument of faith, hope, and love of souls, I almost involuntarily pray God to bless her. Already has it become a birth-place of souls, and her name will be like the precious ointment of old to that people, till the great day of the Lord.

And now who will do likewise by us at Laramie? We have waited long, burdened with this great need. We have worked in every possible way, and even in our dreams prayed for help.

Men of discernment who have passed through Laramie and seen our situation, have exclaimed: "You must have a church-building at once, and will have it, for our Church is too rich in wealth and love to let such an opportunity slip." But man's word is not God's word, and we have not yet heard the voice "Thy prayer is heard." I feel that this is my last appeal, and if in vain, I shall be compelled to turn my face eastward to labor where I need not beg for brick and mortar. But the very thought of leaving such a field seems almost crushing. God help us. Yours in Christian love,

F. L. ARNOLD, Pastor.

CHAS. H. RICHARDS, } Elders.  
J. E. GATES, }

## PRESBYTERIAN.

### HOW THE PRESBYTERIANS DO IT.

BY RED CLOUD.

IRENÆUS, in the *Observer* of November 24th, showed us "How the Methodists do it," and I thought it might interest some of your Presbyterian readers quite as much to know how Presbyterians do it. But before I take up that subject, let me say a word more as to "how Methodists do it" out on the frontiers.

During this last summer and fall, Bishop Ames has made a tour of inspection through these Western territories, putting things upon a firm *Methodist* footing, displaying a little more of the wisdom of the way in which "the Methodists do it." The plan of operation is something as follows:

A Missionary Agent or General Superintendent is first sent out, who selects important points as the places at which churches are to be organized. They then perfect



their organizations, and say to the people: "Now raise all you can on the ground toward building you a house of worship, and the Methodist Board will pay the remainder." In this way a church building is made sure to every congregation, and the missionary goes on with his work, without the discouragement of being dependent upon town hall, school house, or railroad car, for a preaching place, to the utter discouragement of his people.

Now let us see how Presbyterians do it. Bro. Sheldon Jackson, our Superintendent of Missions out here, is, for the number of cubic inches in the man, a most indefatigable worker, and does not easily lose sight of a point where a Presbyterian church may be organized. But he has no Bishop (and I am glad of it) to follow after him and build meeting houses, nor has he any authority to give assurance to his little organizations that any other will do it for them.

True, we have a Church Election Board which ordinarily, under the operation of their Mede and Persian law of granting aid to the amount of *one-third*, will meet the requirements of most congregations further East, but must be a useless piece of machinery to multitudes of little churches already organized, or to be organized, throughout these vast outlying territories, for the simplest reason, viz.: that, while their own feebleness precludes the possibility of their doing but very little for themselves, the cost of building is vastly augmented by their remoteness from the materials needed for building, and higher wages necessary to be paid to workmen.

A single case will sufficiently illustrate this point. We have in Laramie City, on the Union Pacific Railroad, in Wyoming Territory, a little Presbyterian church, to which Rev. F. L. Arnold is now preaching, with a good prospect of building up a flourishing church in time. And the point is an important one to look after. The Lord has shown his willingness to bless Bro. Arnold's preaching since he went there. But he has no other home for his people than the public school house, and has no prospect of anything better; while the Baptists, Episcopalians, Methodists, and even the Catholics, have each a house of worship, thus leaving Bro. Arnold to struggle

at a great disadvantage—so much so, indeed, that he writes me he shall be compelled to abandon the field, unless help comes to them.

The simple state of facts in regard to that church is just this: If a church edifice were put up for them, they could finish and furnish it; or, they could raise probably about \$1,000, and, I think, no more. According to the standing rule of the Board of Church Election, they could only receive one-third of that amount from the Board. But I understand that the Board are not able or willing to give them anything. A good Christian lady in Dr. Murray's church, New York, is willing to give them \$1,000. This is all the aid that has been proffered them. But they dare not commence with that. A comfortable house cannot be put up and *finished* in that place for less than about \$3,000.

If the Presbyterian Church could say, as the Methodist does, to these little churches, "Now go to work and raise all you can at home, and we will finish the work, or see that is done," that would meet the want; but if every one of these feeble churches are required, as an inflexible condition, to raise two-thirds of the amount of building, my candid opinion, after several years of frontier life, is, that we shall always be crippled in our missionary operations, working in the rear of other denominations.

When Brother Jackson organized the Presbyterian church at Cheyenne, two years or a year and a half ago, had there then been a house built and a minister *fixed*, there never would have been a Congregational church organized here, I suppose, and ours would have been to-day the leading church. But a whole year elapsed before a building was commenced; two ministers, during that year, came and went, like a bird on the wing, other churches got the lead, and now, with the finest church between Omaha and California, they have to struggle to maintain their life simply because the favorable opportunity was lost. The same thing is now being enacted at Laramie city.

Did you ever see a man trying to bore a two-inch auger hole with a quarter inch gimlet? It can be done; but it takes a great amount of extra work. You have



only to mark out a two-inch circle, bore your gimlet holes all around the circumference, and then finish it up with a pen-knife.

No one acquainted with the State of our Boards will be disposed to blame them for failure in these matters. With every dollar in their treasuries expended and debt threatening them, it would be a difficult matter to enlarge their operations. True, I think the policy of the Board of Church Extension is not expansive enough to meet the emergencies of these new settlements, and we must suffer thereby; but I am aware, also, that in the present state of funds, the strict enforcement of the rule becomes a necessity. The same remark may be made of the Board of Home Missions. There are multitudes of waste places where there ought to be missionarie-; but they can't subsist on faith, even though it be "the substance of things hoped for, and the evidence of things unseen." Many of the missionaries have been trying that experiment for some months past, and I believe the very general sentiment among them is, that Paul was not writing about *earthly things*.

#### Laramie — This Scene and That — Church Erection

##### FIRST SCENE—1869.

I came, just as the shades of night were falling over the snow-clad peaks around me, to the new built town of Laramie—some seven thousand feet above the level of the sea. From Julesburg, far below; from Cheyenne and from other points along the road, the gamblers, desperadoes, cut-throats, and *sicarii* had concentrated here, and to be in the street alone at night was but to hear the fatal word, "Your money, or your life." But a few days previous four of these ruffians had been hung on telegraphic poles along the road.

I entered the hotel; the room was filled with a noisy crowd of wild and reckless men, some belted and with revolvers, some with Springfield rifles, some in buffalo robes, some in the blue coat of the soldier. Each man for himself; for money, pleasure, plunder; each man obedient to his own will; for there is no town, or county court, or law as yet in the new Territory of Wyoming. Profaneness increases as you travel westward; and here in this wild company,

it seemed to me that every one was endeavoring to out-match his neighbor in the novelty and frequency of his oaths and imprecations. Every tongue was touched with fire from the *inferno*; every sentence welded under the white heat of horrible impiety.

##### SECOND SCENE—1872.

Three years roll round, and the Presbytery of Wyoming meets at Laramie to hold its first annual session and assist in the dedication of the new Presbyterian Church.

"What hath God wrought?"

During these three years the Presbyterians, Methodists, Baptists, Episcopalians and Roman Catholics have erected church buildings.

Under the influence of these church buildings and a preached gospel, lawlessness has given place to order, and a law-abiding and thriving community developed.

Three years ago there was not a Presbyterian church between Omaha and Sacramento—a distance of over 1,500 miles. Now there are ten Presbyterian church organizations and seven church buildings.

Three years ago Presbyterianism was unknown along this great national highway; now there is a flourishing Presbytery of six members, stretching along its middle portion.

Three years ago a preached gospel was almost as rare in this region as in Central Africa; now, through the self-denying labors of small bands of christian heroes of various denominations, it is regularly heard at many points.

During these three years the Presbyterian Church at Laramie has gone through many tribulations. The original organization was so reduced by removals that two women constituted its entire membership; now it has an efficient working force of thirty-one members.

As these years passed God touched the heart of a noble lady connected with the Brick Presbyterian Church of New York city with compassion for the homeless church, and now one of the most beautiful churches west of the Missouri river lifts its tower above the Laramie Plains, and stands a fitting monument of her devotion to the cause of Christ. And already we see, as the fruit of this gift, the gospel given to perishing hundreds, and perhaps a score of precious souls born into the kingdom.

Who can measure the fruit flowing from this one offering of a loving heart to Jesus? May many more of Christ's stewards learn



the present joy and future blessedness of planting a church in the hill country of America as a tribute of affection to the loving Savior.

Sabbath, February 4th, came and passed, but the hallowed memories of the dedication, reception of members, the celebration of the Sacraments of the Lord's Supper, and infant baptism in the morning, and the gospel of the crucified Savior in the evening, will never pass away.

Could the whole Presbyterian church been present and seen and felt the power of a church building in the furtherance of the gospel, the treasury of the Board of Church Erection would be filled to overflowing.

Rev. F. L. Arnold, Pastor of the church, and Bishop of 500 miles of railway, is greatly beloved by his people and blessed in his labors. But the work is developing beyond the reach of our present force of workmen.

Will not the Church enable the Board of Home Missions to give us more help?

Young men in the seminaries are willing to come to the front. God speed the work until "upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." J.

—The new Presbyterian Church is now completed and furnished, and to-morrow it is to be dedicated to the worship of God. It is beyond all comparison the finest specimen of church architecture to be found in this region of country. The church cost six thousand dollars and it is a matter of congratulation that it is paid for and no debt hanging over it. Three thousand dollars of this amount was contributed by a lady in New York; \$1,500 was given by the Union Pacific Railroad Company and \$1,500 by the citizens of Laramie. The liberality of the Railroad Co., which has not alone aided this church, but in the same proportion has helped all the schools churches and public enterprises of our town and is worthy of all praise.

The Contractors Messrs. Blackburn & Metcalf, have evidently cared more to build a fine church than to make money on the contract, and they have just reason to be proud of the result of their labors and are entitled to the thanks of the whole community.

The Rev. Sheldon Jackson, of Denver, and the Rev. G. W. Kephart, of Cheyenne arrived here last evening to assist at the dedication to-morrow, which services will doubtless be of much interest.

## SUNDAY ANNOUNCEMENTS.

—The new Presbyterian Church of this place will be dedicated to the worship of Almighty God to-morrow, Divine Providence permitting. Order of services for the morning:

Invocation by the Pastor.

Reading the Scriptures and first hymn, by Rev. D. J. Pierce.

Prayer and reading of second hymn, by Rev. J. F. Steward, of Evans, Colorado.

Sermon, by Rev. Sheldon Jackson, Superintendent of Presbyterian Missions, Denver, Colorado.

Short address and dedicatory prayer, by the Pastor.

Reading the last hymn and benediction, by Rev. W. G. Kephart, of Cheyenne.

Preaching in the evening by Rev. W. G. Kephart.

Hours of services, 11 a. m., and 7 p. m.

EVANSTON, WYOMING TERRITORY.

By Rev. Sheldon Jackson.

Another Rocky Mountain Outpost secured for Presbyterianism.

"Can it be! Is it possible!" exclaimed a faithful daughter of the Church, as her husband excitedly came in to announce that a Presbyterian minister would be there the next day. Four years before, she had left the Church of her childhood, a bride, and followed her husband to make a new home in the far West. For four years she had been separated from the privileges of the sanctuary. Often it had been the burden of her prayers, and now they were to be answered. Again and again she mused to herself "Is it possible! Can it be that I am again to hear a Presbyterian sermon?" She was like one that dreamed. It was too good to be true. But sure enough, on the following day with the Western train came the missionary.

Inquiring at the depot for some Christian person from whom could be ascertained the religious elements in the village, he was directed to the house of a Methodist. Mistaking the house, he found himself instead at the residence of this sister, and was at once at home. In the overflowing of her heart she repeated it again and again, "O! how glad I am to see you, I cannot tell how much good your visit has done me." The various families of the place were visited.



3 Among others was a young man, a baptized child of the Church, whom a pious mother in far off New Jersey keeps well supplied with church papers. *And if Christian parents only realized the extent to which religious papers are a safeguard, they would subscribe for one or more to be sent to their children in the distant West.*

#### Preaching.

'What's the show, stranger?' 'Preaching to-night at the hall. Will you come?' 'You bet, I will,' was the question and response at one of the saloons.

At 7½ o'clock a hall under the roof of a rough, unplanned frame building, and over a whiskey and gambling saloon, was lighted up and the people began to gather: ladies from the Pacific coast and from the Atlantic, intelligent and self-reliant pioneers from the stores, gamblers from the saloons, and Mormons, until the room was full, and more than full. Some went away unable to get in. The services were as usual, except that the sheriff was called out to stop a fight among the roughs in the saloon below.

#### Small Parish.

Much interest was manifested by those present in securing regular preaching. Arrangements were made to have that indefatigable worker and successful missionary, the Rev. F. L. Arnold of Laramie, Wyoming Territory, give them a semi-monthly service. This extends his parish a distance of over 500 miles along the Pacific railroad. The round trip to Evanston and return being farther than from New York to Chicago.

Evanston, 7000 feet above tide water, is 953 miles east of San Francisco, 2352 miles west of New York, and two miles east of the boundary line between Utah and Wyoming.

#### Trouting.

Bear river and its tributaries in the vicinity of Evanston are full of the finest of trout. Tourists on their trans-continental trip wishing to tarry a few days or weeks, will find excellent accommodations and reasonable prices at Messrs. McDonald & Booth's hotel.

#### Resources.

The railroad company are building large and substantial stone machine-shops and a score or more of frame buildings for their employes. The walls of the round house, with its twenty stalls, are nearly ready for the roof. A large steam sawmill furnishes

lumber cheaper than any point west of Omaha. Near by are extensive coal deposits. One of the veins visited was thirty-two feet in thickness. These mines furnish the coal fuel for 1000 miles along the railway. Iron is also found in the neighborhood, and one of the coal companies propose erecting smelting works during the Summer. The valley of Bear river is well adapted to agriculture, and a number of farms are being opened up. The lumber, mineral, agricultural, and railway interests insure the building up of a prosperous community.

What church or individual will adopt this as their mission and erect a chapel worth fifteen hundred dollars? Let this new outpost have a constant remembrance in the prayers of the Church.

### THE PRESBYTERY OF WYOMING.

The late General Assembly at Chicago, in response to several overtures on the subject, took the following action:

*Resolved,* That the General Assembly hereby constitutes the Presbytery of Wyoming, to be composed of Rev. Edward E. Bayless, of the Presbytery of Des Moines; Rev. Franklin L. Arnold, of the Presbytery of Iowa City; Rev. W. G. Kephart, of the Presbytery of Missouri River; Rev. Lewis Hamilton, of the Presbytery of Colorado; and Rev. John F. Stewart, of the Presbytery of Colorado; with the churches in Montana, Wyoming and Utah; that the first meeting of the Presbytery be held at Laramie, Wyoming Territory, on the second Friday of June, at 7:45 P. M.; and that it be opened with a sermon by Rev. W. G. Kephart, or, in his absence, the oldest minister present, who shall preside till a Moderator be elected.

There not being a quorum for business at Laramie, at the time designated in the above action, an adjournment was made to Cheyenne, in pursuance of which the Presbytery met at the latter place on Tuesday, the 13th inst., at 2 P. M.

According to the appointment of the Assembly, W. G. Kephart took the chair as Moderator, and constituted the



Presbytery with prayer. There being but few persons present, the sermon was deferred till 8 P. M. There were present: Ministers—W. G. Kephart, F. L. Arnold, and J. F. Stewart. Elder—S. J. Scriber, of the Presbyterian Church of Cheyenne. Rev. Sheldon Jackson, of the Presbytery of Colorado, being present, was invited, and took his seat as a corresponding member.

Franklin L. Arnold was elected Moderator, and W. G. Kephart, Stated Clerk; J. F. Stewart, Temporary Clerk.

The following Committees were appointed:

*On Home Missions*—Rev. J. F. Stewart and Elder Anderson.

*On Finance*—Rev. W. G. Kephart and Elder S. J. Scriber.

*On Publication*—Rev. E. E. Bayless and Elder Robert Bruce.

*On Church Erection*—Rev. F. L. Arnold and Elder C. H. Richards.

W. G. Kephart was appointed to write out a historical statement, prefatory of the minutes of the Presbytery of Wyoming.

Rev. John F. Stewart was recommended to the Board of Home Missions as missionary for the churches of Greeley and Evans, Col.

The church at Evanston was recommended to the favorable notice of the Board of Church Erection.

A half-hour was spent in devotional exercises.

At 8 P. M., a sermon was preached by Rev. F. L. Arnold, from Mark ix. 29: "This kind can come forth by nothing but by prayer and fasting."

After sermon, the minutes were read, corrected and approved, and the Presbytery adjourned to meet at the call of the Moderator.

W. G. KEPHART, S. C.  
Cheyenne, Wyoming, June 20, '71.

PROCEEDINGS OF THE PRESBYTERY OF WYOMING.—The Wyoming Presbytery met in session, pursuant to adjournment, at Laramie City, Saturday, February, 3, 1872, and was called to order by the Moderator, Rev. F. L. Arnold.

Present—Rev. F. L. Arnold, Rev. W. G. Kephart, Rev. J. F. Stewart and Rev. Sheldon Jackson.

Rev. Josiah Welch, of Salt Lake City, was received into the Presbytery from the Presbytery of Steubenville, Ohio.

The following resolution of thanks was adopted:

The Presbytery of Wyoming, in session at Laramie, February 3rd, 1872, rejoicing with the Union Presbyterian Church of Laramie in the completion of their beautiful house of worship; and being thus forcibly reminded of the warm christian sympathy and generous assistance that has enabled this and other of its weak churches to secure such neat and comfortable buildings, would take the occasion of its first annual meeting to express the thanks of the Presbytery to Mrs. Daniel Parish, of New York, for her large donation to the church at Laramie; to The Rutgers Street Presbyterian Church, of New York City, for their substantial assistance to the church at Cheyenne; to Mrs. William E. Morris and friends, of Philadelphia, for the chapel at Rawlins Springs; to the Second Presbyterian Church, of Elmira, New York, the Presbyterian Church of Yorktown, N. Y., and C. W. Smith, Esq., for their generous assistance to the church at Greeley, Colorado; and to the Board of Church Erection for their timely and efficient help in all our church enterprises.

Rev. William G. Kephart and J. E. Gates, elder, were appointed a Presbyterial committee on Education.

The following persons were elected delegates to the General Assembly of the Presbyterian Church, which meets next May, in Detroit, Michigan: Rev. William G. Kephart and J. E. Gates, principals, and Rev. J. F. Stewart and Elder Teller, alternates.

The churches of Evanston and Salt Lake City having been organized since the last meeting of the Presbytery, were enrolled: also the church at Rawlins Springs.

The following action was taken with reference to the Superintendent of Missions for the Territories:



To the Presbyterian Board of Home Missions:

We, the members of the Presbytery of Wyoming, take this opportunity of expressing our appreciation and entire satisfaction with the work and services of Brother Sheldon Jackson, Superintendent of Missions in the large and interesting field over which he is placed, and particularly over that within the bounds of our Presbytery. We take pleasure in endorsing his work and hereby tender our thanks for the timely assistance which he has been instrumental in giving to our weak and struggling churches, his careful oversight and watchfulness, his untiring zeal, encouragement and judicious counsel to our ministers and people; and further, we recommend that he be re-appointed Superintendent of Missions for the same field for the ensuing year.

F. L. ARNOLD, Moderator.

W. G. KEPHART, S. C.

Greeley was chosen the place of the next meeting. Adjourned.

W. G. KEPHART, Stated Clerk.

## HOME MISSIONS.

By Rev. Sheldon Jackson.

Is its work accomplished, and all portions of our land supplied with a Gospel ministry? Some months ago Rev. J. D. Davis, then of Cheyenne, Wyoming Territory, made to the American Board the following statement:

"Cheyenne with a population of 1500 has four Protestant ministers. Laramie with 1000 people has four Protestant ministers. And so it is all through the West and East. Almost every village has from three to six ministers."

This statement has been published far and wide by the religious press of the country. The prominence given it calls for a reply. The statement conveys the impression that the West, including the frontier, from whence he wrote, was well supplied with ministers. Attention is now called to that portion of the statement bearing on the Union Pacific Railroad. Cheyenne and Laramie are instanced, and the impression left that nearly all the other villages on that great national highway are equally well supplied. The fact is, however, that at the time the state-

ment was made, those were about the only places in the 878 miles of that road, with its ninety-four stations and villages west of Grand Island, Nebraska, that had a single minister of any denomination.

It is true that the great majority of these stations are small, but they are growing. During 1871 at the stations along the road were erected 1273 houses, at a total cost of \$1,798,810. Their aggregate population amount to thousands, that need the Gospel. And yet instead of "almost every village having from three to six ministers," only two out of the ninety-four (so far as I have been able to ascertain) had a single Protestant minister, or any regular preaching, except as they were supplied from the two places mentioned. Five of their eight ministers had long circuits, varying from 100 to 400 miles along the railway.

The Union Pacific Railroad is still mission ground. The growing States west of the Mississippi river, the Rocky Mountain Territories, and the Pacific slope, are still in urgent need of more ministers.

## PRESBYTERIAN CHURCH.

**Dedicatory Services--Sermon by Rev. S. Jackson--Statement by the Pastor.**

The dedicatory services, at the Presbyterian Church, yesterday, were largely attended, the seats being filled to their utmost capacity, and the order of exercises were as announced in Saturday's INDEPENDENT.

Rev. Sheldon Jackson, prefaced his sermon by referring to the magnificence of the temple built by King Solomon, as an example for the erection of fine buildings for public worship, but remarked that worship of itself, was of more importance than costly temples. It was more essential to beautify and fit our eternal souls than to prepare and adorn a temporary place—a temple made with hands. He urged his hearers not to bring into the house of God the thoughts and cares of the world, and dwelt at length upon the transitoriness of human life and its desires, contrasting then with the eternal life of the soul and the objects thereof. In conclusion he hoped that those who had not been regularly in their attend-



ance, and those whose feet but rarely touched the portals of God's house, would hereafter on each Sabbath day, find their way into a temple of worship.

Rev. F. L. Arnold, the pastor, then made some appropriate remarks, and a statement of the financial condition of the Church, which we would like to publish in full, if our space would permit. He said: we enter this church to day with joy and thanksgiving. The toil, the night watching, the care, the weary waiting for means render this house only the more precious to all of us, who have taken part in building or furnishing this edifice. We can but see the hand of God has blest all our efforts. It is one of the marks God's children bear to him, that the costliest, the best that they have, they will delight to give unto their glorious King, from the lamb without blemish, from the young turtle dove of the poorest, to the bells of almost priceless value, which high above the worldliness, the selfishness, the weariness of sin-sick human nature peal forth to the glory of the Father, the Son, and the Holy Ghost, and have been the means of calling many wretched wanderers back to the Father's love of God.

He spoke in the warmest terms of the judicious care and management manifested by the Board of Trustees in the erection of their noble building, and of the skill and faithfulness of the builders, whose best praise and monument of mastership in their profession was the temple in which we were assembled.

We will here state that the trustees were Dr. J. H. Finfrock, M. C. Brown, N. C. Worth, Millard Fillmore, L. D. Pease, Dr. J. J. Clark, and H. H. Richards, and the contractors and builders were Messrs. Blackburn, Metcalfe & Co.

The statement made by the pastor was in substance as follows: A lady of Dr. Murray's Church, New York, Mrs. Daniel Parish, had given three thousand dollars, and had purchased an organ and a silver communion set, and her husband would furnish a bell. A Sabbath school in Albion, New York, had sent the pulpit, lamp and

bible. Mr. and Mrs. Thompson, of Harrisburg, had contributed seventy-five dollars. A Congregational pastor in Randolph, Mass., had sent the money to purchase the pickets for a fence to enclose the church and parsonage. Nearly fifteen hundred dollars had been contributed by the citizens of Laramie. The Union Pacific Railroad Company had permitted the lumber and furniture to be shipped and had donated the lots upon which the church and parsonage were built, which was equivalent to fifteen hundred dollars. The C. B. & Q. railroad had carried freight at a reduced rate. The Pastor concluded his financial statement by saying that it was with gratitude to the Almighty, that they

were able to dedicate [this] beautiful house to his worship, nearly, if not quite, free from debt.

#### Laramie—This Scene and That— Church Erection

##### FIRST SCENE—1869.

I came, just as the shades of night were falling over the snow-clad peaks around me, to the new built town of Laramie—some seven thousand feet above the level of the sea. From Julesburg, far below; from Cheyenne and from other points along the road, the gamblers, desperadoes, cut-throats, and *sicarii* had concenctered here, and to be in the street alone at night was but to hear the fatal word, "Your money, or your life." But a few days previous four of these ruffians had been hung on telegraphic poles along the road.

I entered the hotel; the room was filled with a noisy crowd of wild and reckless men, some belted and with revolvers, some with Springfield rifles, some in buffalo robes, some in the blue coat of the soldier. Each man for himself; for money, pleasure, plunder; each man obedient to his own will; for there is no town, or county court, or law as yet in the new Territory of Wyoming. Profaneness increases as you travel westward; and here in this wild company, it seemed to me that every one was endeavoring to out-match his neighbor in the novelty and frequency of his oaths and imprecations. Every tongue was touched with fire from the *inferno*; every sentence welded under the white heat of horrible impiety.



Three years roll round, and the Presbytery of Wyoming meets at Laramie to hold its first annual session, and assist in the dedication of the new Presbyterian Church.

"What hath God wrought?"

During these three years the Presbyterians, Methodists, Baptists, Episcopalians and Roman Catholics have erected church buildings.

Under the influence of these church buildings and a preached gospel, lawlessness has given place to order, and a law-abiding and thriving community developed.

Three years ago there was not a Presbyterian church between Omaha and Sacramento—a distance of over 1,500 miles. Now there are ten Presbyterian church organizations and seven church buildings.

Three years ago Presbyterianism was unknown along this great national highway; now there is a flourishing Presbytery of six members, stretching along its middle portion.

Three years ago a preached gospel was almost as rare in this region as in Central Africa; now, through the self-denying labors of small bands of christian heroes of various denominations, it is regularly heard at many points.

During these three years the Presbyterian Church at Laramie has gone through many tribulations. The original organization was so reduced by removals that two women constituted its entire membership; now it has an efficient working force of thirty-one members.

As these years passed God touched the heart of a noble lady connected with the Brick Presbyterian Church of New York city with compassion for the homeless church, and now one of the most beautiful churches west of the Missouri river lifts its tower above the Laramie Plains, and stands a fitting monument of her devotion to the cause of Christ. And already we see, as the fruit of this gift, the gospel given to perishing hundreds, and perhaps a score of precious souls born into the kingdom.

Who can measure the fruit flowing from this one offering of a loving heart to Jesus? May many more of Christ's stewards learn the present joy and future blessedness of planting a church in the hill country of America as a tribute of affection to the loving Savior.

Sabbath, February 4th, came and passed, but the hallowed memories of the dedica-

tion, reception of members, the celebration of the Sacraments of the Lord's Supper, and infant baptism in the morning, and the gospel of the crucified Savior in the evening, will never pass away.

Could the whole Presbyterian church been present and seen and felt the power of a church building in the furtherance of the gospel, the treasury of the Board of Church Erection would be filled to overflowing.

Rev. F. L. Arnold, Pastor of the church, and Bishop of 500 miles of railway, is greatly beloved by his people and blessed in his labors. But the work is developing beyond the reach of our present force of workmen.

Will not the Church enable the Board of Home Missions to give us more help?

Young men in the seminaries are willing to come to the front. God speed the work until "upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

J.

**Dedication.**—The Presbyterian church at Evanston, Wyoming Territory, was dedicated on Sabbath, April 28. The services were conducted by the Rev. Sheldon Jackson. It being the first church completed in that growing village upon the Utah border, much interest was felt in the occasion by both Gentiles and Mormons. Evanston is the western dinner station on the Union Pacific Railroad. Travellers can be sure of finding there a good meal at a hotel kept by earnest Christian people.

**LARAMIE, WYOMING.**—The congregation and Sabbath-school are steadily growing under the earnest labors of Rev. Wm. E. Hamilton. Stephen Boyd and James Hardman have been recently added to the elder-ship. Upon the occasion of their ordination Mr. Hamilton preached a sermon of great power on "the Authority of the Office of Ruling Elder."

**CHEYENNE, WYOMING.**—Rev. Wm. B. Reed has commenced a series of discourses on "Skepticism and its Causes," "Is there a God?" "Moses and Modern Science," "Do we need a Sabbath?" etc. Work is progressing on the parsonage. 1873

**THE Missionary Church of Rev. F. L. Arnold, at Evanston, on the frontier of Utah, is enjoying a precious revival.** 78



# ROCKY MOUNTAIN PRESBYTERIAN



Sheldon Jackson, Editor.

DENVER, COLORADO, MAY, 1872.

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VOL. I, NO. 3.

### SYNOD OF COLORADO,

#### An Historical Sketch of its Presbyteries, Churches and Mission Work.

The General Assembly of the Presbyterian Church, in the United States of America, in session at Chicago, Illinois, May 18th., 1871, in response to several overtures, took the following action.

*Resolved,* That the Synod of Colorado, is hereby constituted to consist of the ministers and churches in the Presbyteries of Colorado, Santa Fe and Wyoming; and that said Synod meet at Pueblo, Colorado, on the 4th day of September, 1871, at 11 O'clock, A. M., and be opened with a sermon by Rev. Sheldon Jackson, or in his absence, by the oldest minister present, who shall preside until a moderator be elected.

In accordance with the above action, the Synod met and was opened with a sermon by Rev. Sheldon Jackson, from Ecclesiastes, 9:10, and constituted with prayer.

Rev. D. H. Mitchell was elected temporary clerk.

No quorum being present—Synod adjourned to meet at the call of the Moderator.

Closed with prayer, and apostolic benediction.

#### SYNODICAL NEWSPAPER.

Through facilities offered by Rev. W. T. Wylie, and the Bellefonte Press Company, the *Rocky Mountain Presbyterian*, an eight page, 32 column monthly paper, devoted to the advancement of Presbyterianism in the several Rocky Mountain Territories, was established at Denver, Colorado, March 1st 1872. Rev Sheldon Jackson Editor and Proprietor.



The Missouri River Presbytery at a meeting in Sioux city, Iowa, April, 29th 1869, in connection with the Presbyteries of Fort Dodge and Des Moines appointed Rev. Sheldon Jackson as Superintendent of their Missions in Nebraska, Western Iowa, Dakota, Montana, Utah, Wyoming and Colorado.

Immediate steps were taken to occupy all the principal points as centres of operations. Rev. John L. Gage, Cheyenne, Wyoming Territory, was commissioned for Cheyenne and Laramie. He commenced labor on that field May, 18th 1869, and remained three months. On the petition of some of the citizens of Cheyenne, claiming to be Presbyterians the Presbytery of Missouri River, appointed Rev. Sheldon Jackson and Rev. John L. Gage, a committee to organize a Presbyterian church. In compliance with the request the church was organized July, 18th 1869, with the nine signers of the petition.

Mr. Gage was followed by Rev. H. P. Peck, Oct. 10th 1869. He in turn by Rev. Wm. G. Kephart, February 1st, 1870, who is still in charge. The foundation for a house of worship was laid in the fall of 1869, and the building erected in the spring of 1870, the funds being largely contributed by the Board of Church Erection and the Rutgers St. Presbyterian church of New York city. The building was dedicated July, 16th 1870. Sermon by Rev. Sheldon Jackson. Dedictory prayer by Rev. Wm. G. Kephart. The church was named "The Krebs Memorial Presbyterian Church" in memory of Rev. John M. Krebs, D. D.

#### HELENA, MONTANA TERRITORY.

The Presbyterian church of Helena, was organized by Rev. Sheldon Jackson on Sabbath August 1st, 1869, with thirteen members. The services were held in the Academy. Rev. W. W. Faris of Chicago, was soon after put in commission for that field, but was prevented from accepting the appointment. In the fall of 1871, Rev. Josiah Welch was commissioned for Montana, but was prevented from going by the necessities of the work at Salt Lake City. So that the Territory remained unsupplied until this present season, when three Ministers are under commission from the Boards of Home missions to occupy the Territory.

#### RAWLINGS, WYOMING TERRITORY.

The third church, in order of organization, was at Rawlings. This church was organized by Rev. Sheldon Jackson August, 8th 1869 with six members. Wm. C. Wilson, Ruling Elder.

Immediate steps were taken for the erection of a church and on March 13th, 1870, the first Presbyterian church building erected along the line of the Union Pacific R. R. was dedicated to God. The services were con-

ducted by Rev. Sheldon Jackson. This church was the result of funds contributed by Mrs. Wm E. Morris, and friends of Philadelphia, and the Board of Church Erection.

In August, 1870, Rev. F. L. Arnold having removed to Laramie commenced preaching at Rawlings.

#### LARAMIE, WYOMING TERRITORY.

The church at Laramie was organized on August 10th, 1869, by Rev. Sheldon Jackson, and Rev. John L. Gage with five members. G. M. Lancaster, ruling elder. Revs. Messrs Gage, Peck, and Kephart each labored at Laramie in connection with Cheyenne.

Previous to Rev. Mr. Kephart's arrival, the little church had been reduced by removals to three members, and the ruling elder joined the Baptist church. The church was gathered up by Mr. Kephart and in the spring of 1870 Mr. Charles H. Richards was elected and installed ruling elder. In August, 1870, Rev F. L. Arnold took charge of the Church and still remains its supply. Early in 1871, steps were taken towards erecting a Church building. Mrs. Daniel Parish, of New York City, becoming interested in the enterprize, contributed a memorial offering of three thousand dollars towards the building, and subsequently added an organ, and silver communion service, her husband presenting a bell.

The church was completed and dedicated on Sabbath, Feb. 4th, 1872—sermon by Rev. Sheldon Jackson, dedictory prayer by Rev. F. L. Arnold, the pastor. Rev. Wm. G. Kephart, of Cheyenne, and Rev. F. Stewart, of Evans, taking part in the services. The parsonage was erected in the fall of 1870. In commemoration of the Re-union, and at the request of Mrs. Parish, the church was named "The Union Presbyterian Church of Laramie."

#### CORINNE, UTAH.

Early in May, 1869, Mr. Jackson, secured the services of Rev. Melancthon Hughes, who arrived at Corinne, June, 11th 1869, and commenced services on Sabbath, June 13th. On 6th of August, 1869, Mr. Jackson held a public meeting in the old city hall (an unplanned board shanty) at which Hon. E. P. Johnson, Dr. J. W. Graham and J. A. Gaston, were elected trustees of the Presbyterian Church to be formed. Early in April, 1870, Rev. Edward E. Bayliss, removed to Corinne, commencing public services on the 10th of April and continuing until October, 9th 1871.

The organization of the church was effected on the 14th of July, 1870, with nine members. G. A. Bruce, ruling elder. The services



were conducted by Rev. Sheldon Jackson and Rev. E. E. Bayliss. In August lots were secured and the erection of the church commenced. This church was completed and dedicated on Sabbath November 20th 1870, Rev. John Brown of Elko, Nevada, and Rev. Sheldon Jackson assisting Rev. E. E. Bayliss in the services.

Upon the leaf of the pulpit Bible presented by the Infant class of the Fourth Presbyterian Church, Syracuse, New York, is written "Though the grandest river in the world, the Rocky mountains, and over half the width of a continent, separate us from our infant friends in Syracuse, it is delightful to reflect that Christian love is broader than plains, and grander than mountains; that little children are suffered to come with mission offerings and evangelists in Utah, are up borne by the prayers of the pure in heart."

The parsonage was erected early in 1870. During the winter of 1871-72, the church was supplied from time to time by Rev. Josiah Welch, of Salt Lake city.

#### SWEET WATER MINES.

During the summer of 1869, Rev. Sheldon Jackson and Rev. M. Hughs, made several missions tours to South Pass city, and Atlantic, but Indian difficulties prevented any permanent occupancy.

#### EVANSTON, WYOMING TERRITORY.

The field was first visited and canvassed by Rev. Sheldon Jackson, April, 24th 1871. Services were held in a hall over a saloon. The church was organized early in July, and a neat church building completed by January, 1st 1872. During 1871, the church was supplied by that indefatigable laborer Rev. F. L. Arnold, of Laramie.

#### SALT LAKE CITY, UTAH.

Though the eyes of the church had been, for months, turned toward Salt Lake City, as a mission field, it was not until July 1st 1871, that Rev. Sheldon Jackson was directed by the Board of Home Missions, to ascertain if the time had come for the establishment of a mission. He was followed by the Rev. Cyrus Dickson, D. D., secretary of the Board.

The way being found open, Rev. Josiah Welch, under commission for Montana Territory, was transferred to Salt Lake City.

He commenced laboring there, October 1st 1871. The church was organized with twelve members, on Sabbath, November 12th 1871, in the Skating Rink, by Rev. Sheldon Jackson, and Rev. Josiah Welch, assisted by Rev. G. S.

Boardman D. D., who was providentially present. Messrs. J. J. Critchelow, E. H.

Parsons, and M. B. Osburne, were elected, and installed ruling elders. An appeal was issued, asking 5,000 Presbyterian women, to contribute \$5.00 each, as a Christmas gift to the Lord, to be used in building a Presbyterian Church, at Salt Lake City.

#### ORGANIZATION OF PRESBYTERY.

At the ajourned meeting of the General Assembly, Old School, held in Pittsburgh, Pa., November 1869, the ministers and churches in Wyoming, Utah, and Montana, were placed in the new Presbytery of Colorado.

At the General Assembly held in Chicago, May 1871, they were constituted a Presbytery by themselves, to be known as the Presbytery of Wyoming.

In response to several overtures, the General Assembly took the following action.

"Resolved: That the General Assembly hereby constitutes the Presbytery of Wyoming, to be composed of Rev. E. E. Bayliss of the Presbytery of Des Moines, Rev. F. L. Arnold of the Presbytery of Iowa City, Rev. W. G. Kephart, of the Presbytery of Missouri River, Rev. Lewis Hamilton, of the Presbytery of Colorado, and Rev. J. F. Stewart, of the Presbytery of Colorado, with the churches in Montana, Wyoming, and Utah, that the first meeting of the Presbytery be held at Laramie, Wyoming Territory, on the 2d Friday of June, at 7 45 p m, and that it be opened with a sermon, by the Rev. W. G. Kephart, or in his absence, by the oldest minister present, who shall preside until a moderator be elected."

There being no quorum present at Laramie at the time designated above, an adjournment was made to Cheyenne, in pursuance of which Presbytery met at Cheyenne on Tuesday the 13th of June, at 2 P. M. Present Rev. F. L. Arnold, Rev. Wm. G. Kephart, Rev. J. F. Stewart, and Rev. Sheldon Jackson, corresponding member. The session was opened with a sermon by Rev. F. L. Arnold, from Mark 9: 29. Rev. F. L. Arnold was chosen Moderator and Rev. Wm. G. Kephart Stated clerk. The first commissioners to the General Assembly were Rev. Wm. G. Kephart and elder G. E. Gates.

At its second meeting, the following action was taken with reference to the Superintendent of Missions, for the Territories:

"We, the members of the Presbytery of Wyoming, take this opportunity of expressing our appreciation and entire satisfaction



with the work and services of Brother Sheldon Jackson. Superintendent of Missions in the large and interesting field over which he is placed, and particularly over that within the bounds of our Presbytery. We take pleasure in endorsing his work and hereby tender our thanks for the timely assistance which he has been instrumental in giving to our weak and struggling churches, his careful oversight and watchfulness, his untiring zeal, encouragement and judicious counsel to our ministers and people; and further, we recommend that he be re-appointed Superintendent of Missions for the same field, for the ensuing year."

The following resolution of thanks was also adopted:

"The Presbytery of Wyoming, in session at Laramie, February 3d, 1872, rejoicing with the Union Presbyterian Church of Laramie in the completion of their beautiful house of worship; and being thus forcibly reminded of the warm christian sympathy and generous assistance that has enabled this and other of its weak churches to secure such neat and comfortable buildings, would take the occasion of its first annual meeting to express the thanks of the Presbytery to Mrs. Daniel Parish, of New York, for her large donation to the church at Laramie; to The Rutgers Street Presbyterian Church, of New York City, for their substantial assistance to the church at Cheyenne; to Mrs. William E. Morris and friends, of Philadelphia, for the chapel at Rawlin Springs; to the Second Presbyterian Church, of Elmira, New York, the Presbyterian Church of Yorktown, N. Y., and C. W. Smith, Esq., for their generous assistance to the church at Greeley, Colorado; and to the Board of Church Election for their timely and efficient help in all our church enterprises."

#### PRESBYTERY OF COLORADO.

*Rise and Progress of Presbyterianism in Colorado Territory, from 1859 to March 1870 by Rev. A. R. Day, stated clerk and Historian of Presbytery, Approved by Presbytery, March 1872.*

#### PIONEER MISSIONARIES.

The first Presbyterian minister who visited Colorado, was the Rev. Lewis Hamilton, of the Presbytery of St. Joseph, New School.

He reached Denver on Saturday the 11th of June, 1859. On the Sabbath following, he preached in an unfinished building on Ferry street, West Denver.

At that time there was great excitement over the discovery of gold, in the vicinity of what is now Central City.

Heeding the advice of Horace Greely, then in Denver, he followed the excited masses to the mountains, offering them in the name of Jesus, the true riches.

He preached at Central City on the 28th of June, 1859, under the spreading pines, to a large congregation, who gave excellent attention to the word.

Hadly Hall, was afterward obtained, and services were held at stated periods during the summer. In July, he partially organized a Union Church, composed of members of various christian denominations, banding themselves together in the service of Christ. He also visited the South part, the latter part of July, preaching at Tarryall, some two months, when he returned again to Central City where he continued to labor until late in the fall, when he returned to his home in Iowa.

In the spring of 1860, we find him again in Colorado.

He preached at various points in the Territory, principally at Golden City, where he secured the organization of a Presbyterian Society, by the election of trustees. Two lots were obtained on which to build a house of worship, but being left unoccupied were lost.

In November, 1862, he was appointed Chaplain of the Second Regiment of Colorado Volunteers. He served in this capacity until the spring of 1865, when the close of the rebellion brought him release, and he returned again to Colorado, to labor in the cause of the Master. He preached at various points in this new field, among others at Central, Golden, Black-Hawk, and on Baehela-Poudre. At the latter place he found

quite a settlement of Presbyterians, some ten miles below Fort-Collins, to whom he preached one Sabbath. During the winter of 1868-9 he labored at Bergen's and on Bear-Creek.

The close of this history finds him laboring at St. Vrain, Burlington and Evans, preparing the way for the establishment of our church at these points. Truly, we may say of him, as the pioneer of Presbyterianism in Colorado, that he has gone every where preaching the gospel.

The next ministers of our church who visited this Territory were Rev's. Steel and Rankin, in 1860. The Rev. John Steel spent the summer in Boulder County, for his health, where he preached each Sabbath day to attentive congregations. In the fall he again sought his home in Iowa.

#### FIRST PRESBYTERIAN CHURCH, DENVER,

*Corner of H and Stout Streets, Denver, Colorado—  
Rev. Wm. V. Brown, Pastor.*

Dr. Rankin, of Buffalo, New York, came to Denver during the summer of 1860 under a general commission from the Board of Domestic Missions. He labored in this field about eight months, during which time he so far perfected an organization as to secure the election of elders and trustees. The elders not being ordained, or installed, the



organization was left incomplete. The congregations were large and gave heed to the preaching of the word, but such was the unsettled condition of society, and the uncertainty which still hung over this new land, that in January, 1861, he returned to the east. In the spring of 1861, the Rev. A. S. Billingsley, of the Presbytery of Missouri River, arrived in Denver under commission of the Board of Domestic Missions. He labored with varied success for about one year. On the 15th of December, 1861, he organized the First Presbyterian Church of Denver, Old School, in regular form. It consisted of eleven members. Simon Cost was elected and installed elder, and on the following Sabbath, John Irwin, having been elected, was duly ordained and installed an elder, also.

Mr. Billingsley ceased preaching in Denver in the spring of 1862, deciding to spend the summer in the mountains, where he labored at various points with some success. In December of that year he returned to Ohio.

The church at Denver was vacant from March until November, 1862, at which time the Rev. A. R. Day, arrived. He was ordained as an Evangelist by the Presbytery of Highland (Old School) to labor at Denver, and by them recommended to the Board of Domestic Missions, who commissioned him for one year from October, 1862 with four hundred dollars aid. The International Hall, on Ferry St., West Denver, was obtained, where the congregation held regular services until in the summer the court room, adjoining was obtained.

In June, 1863, measures were taken to build a house of worship. Major Fillmore generously donated lots on F St., between Lawrence and Arapahoe for that purpose. Work was commenced on the 1st of August and on the 17th of January, 1864, a neat and commodious building 36x64 and, costing \$5,200 was dedicated to the worship of God. On the day of dedication \$1,325 was raised to free it of all debt. To this enterprise, the Board of church extension of the Old School church contributed \$500. In the month of April following, a call was presented by the church to the Presbytery of Highland for the pastoral services of the Rev. A. R. Day, which was so bitterly opposed by a few parties, that Presbytery declined to place it in his hands, advising him to labor as stated supply, which he agreed to do. He continued to preach in this church until March, 1865, when he resigned his charge and returned to Pennsylvania.

A vacancy again occurred which lasted until the month of October, when the Rev. J. B. McClure, of the Presbytery of Chicago (Old School) came, by the invitation of the church, under commission from the Board of Domestic Missions. He labored about two years when he accepted an agency for the North Western Presbyterian and so returned to Chicago in October, 1867.

The church was thus left vacant again, until February, 1868, when the Rev. A. Y. Moore, of the Presbytery of Southern Indiana, Old School, came by invitation of the church to labor. He remained about three months, received a call from the church, which he declined, and returned to Indiana.

In November following, an invitation was again extended to Rev. A. R. Day, to supply the pulpit.

Being commissioned by the Board of Domestic Missions, he supplied them during the winter of 1868 and 69, leaving them in March 1869, to accept an invitation to labor in the Boulder Valley, Presbyterian Church. The first church of Denver, (Old School) then invited the Rev. C. M. Campbell, to supply the pulpit, which he did, from April 1869 to April 1870, under commission from the Board of Domestic Missions.

This completes the history of the Presbyterian Church in Denver, up to the organization of the Presbytery of Colorado, on the 18th day of February, 1870, at which time the first church of Denver (Old School) was received, and its name changed to Westminster.

In May 1870, the Board of Domestic Missions gave Rev. W. Y. Brown, of the Presbytery of Huntingdon, an open commission with a view to his visiting this church, and occupying the field, if the way be clear. He arrived at Denver early in July, and at once commenced work. On the 16th day of August 1870, he was received into the Presbytery of Colorado, by letter from the Presbytery of Huntingdon, and a unanimous call presented him from said Westminster, (late first church O. S.)

The congregation not being satisfied with their name, it was changed by the Presbytery at their own request, to that of "Stuart Reunion Presbyterian Church." Upon trial it being found that this name was not understood in the community, (many supposing it a new sect of Presbyterians,) the congregation made application to the Presbytery in session at Central City, Col., March 16th 1872, as follows. "The Stuart Reunion Presbyterian Church of Denver, respectfully pray the Presbytery of Colorado, to restore to them their original name," namely "The first Presbyterian Church of Denver," the same being the church which was organized on the 15th day of December, A. D. 1861, by Rev. Amos S. Billingsley, which church we are, and we desire to be so known, and recognized by the Presbytery, and to be so recorded upon the minutes of the General Assembly."

Presbytery granting the request, restored to them their original name, and enrolled them as the First Presbyterian Church of Denver.

Through the indefatigable labors of Rev. Mr. Brown, the church, which had become reduced to a membership of 25, with a Sab-



bath attendance of 40 to 50, has grown to a membership of 68, with an attendance of over 200. It also possesses a large active and wide awake Sabbath-school.

Having lost the immediate control of their first church building, they nobly set about the erection of another, which was completed and dedicated to the worship of God with great joy upon the 10th of March, 1872. The prayer of dedication being made by Rev. W. Y. Brown the pastor and the sermon by Rev. Sheldon Jackson, Rev. J. Marr, Rev. G. W. Martin, Rev. J. H. Stewart and Rev. C. M. Campbell assisting in the services. The building is a handsome gothic, capable of seating about 300. It is uniformly furnished, cushioned and carpeted. Cost with ground \$12,200.

The following Sabbath-schools and individuals furnished the memorial stained glass windows Galesburgh, Ill.; LeRoy, N. Y.; Kingsboro, N. Y.; Oakwood avenue, Troy, N. Y.; Saratoga Springs, N. Y.; 1st Church Albany, N. Y.; Phelps, N. Y.; Cooperstown, N. Y.; Sing-sing, N. Y.; 2d Presbyterian Church Brooklyn, N. Y.; Infant Class, Oswego, N. Y.; Lawrenceville, Pa.; 2d Church Allegheny, Pa.; Clinton St. Philadelphia, Pa.; 2d Church Bridgeton, N. J.; Ladies of 1st Church Elizabeth, N. J.; The Pastor and Superintendent of Missions. The Pulpit was the gift of Miss Dale, of Pennsylvania, and the beautiful and massive Silver Communion Service from Miss Chauncey, through Rev. J. T. Backus D. D. Two hundred yards of carpeting from Mrs. A. Perry Nichols, Oil city, Pa.; and \$100 from Preserved Smith, Dayton, Ohio.

Rev. W. Y. Brown was installed pastor of the church on Sabbath evening March 10th 1872. By order of Presbytery Rev. Sheldon Jackson presided, preached the sermon, proposed the constitutional questions and gave the charge to the people. Rev. John H. Stewart gave the charge to the pastor.

#### CENTRAL CITY.

The next regular organization of our name was at Central city by the Rev. Lewis Hamilton.

This was effected on the 26th of January, 1862, when a church of nine members was gathered together, with Wm. L. Lee as ruling elder.

Bro. Hamilton supplied them portions of the time until the fall of 1862 when the Rev. G. W. Warner of Weedsport, New York, arrived under commission of the Committee of Home Missions and immediately took charge of the field. He labored here and at adjacent points with great acceptance for about one year, when he returned to his home greatly to the regret and sorrow of many to whose hearts he had become endeared.

He was followed in the labor at Central City, by the Rev. T. D. Marsh, who came in the spring of 1864. He preached statedly in this field

until February, 1865, when he accepted an invitation from the church of Black Hawk.

The church remained vacant until November 18th, 1871. Rev. D. H. Mitchel had spent the year 1870 in laboring at Central, but made no effort to revive the old organization. In November, 1871, Rev. Sheldon Jackson, and Rev. Wm. E. Hamilton, of Black Hawk, undertook the restoration of the old church. Two of the original members, Mrs. Geo. A. Patton and Mrs. Clara Brown, were still in the place.

On Sabbath December, 31st, a communion season was held, and eleven added to the church. Messrs. A. J. Vanderen, and J. G. Ridgely, were elected and installed ruling elders. Present membership, (May 1872,) about forty. In February 1872 a unanimous call was made for the pastoral services of Rev. J. G. Lowrie, who immediately entered upon his labors there.

#### BLACK HAWK, COLORADO.

The Presbyterian Church of Black Hawk was organized by the Rev. G. W. Warner, on the 15th of February, 1863, with J. H. Kinney and E. W. Henderson, as ruling elders.

Under the untiring labors and zeal of Father Warner, a beautiful church edifice was erected at Black Hawk, and a flourishing condition of affairs both in temporal and spiritual things secured.

After his departure November, 28th 1863, the church was vacant until July, 1864, when the Rev. J. H. Hiser, came, who labored but a brief time.

After some months of vacancy, the church secured the labors of Rev. T. D. Marsh, who preached for them two years. He was succeeded by Rev. Albert F. Lisle, who remained in the field some fourteen months, and he in turn, was followed by the Rev. George S. Adams, who remained about one year.

In November 1870, Rev. Wm. E. Hamilton took charge of the field, remaining until April 1st 1872, when he left to accept a call to Pueblo.

#### BOULDER VALLEY.

The next organization which claims our attention, was that of the Boulder Valley Presbyterian Church.

This church was organized in September, 1863, by the Rev. A. R. Day. It consisted of seven members, with P. M. Housel, and G. W. Chambers, as ruling elders.

He continued to preach for them every alternate Monday evening, until the summer of 1864, when the Rev. C. M. Campbell, of the Presbytery of Allegheny City, arrived and took charge of this field. He labored for this church about two years, preaching also at Boulder City, and Upper St. Vrain, a portion of his time. The church was left vacant from October 1866, until December 1867, when the Rev. A. R. Day, returning to the Territory, was invited to take charge of the field, which he did, laboring until Jan. 1st 1871.



From January 1st 1871, up to the present time, the church was again supplied by Rev. Charles M. Campbell.

The church building was erected in 1864.

FIRST PRESBYTERIAN CHURCH, F, ST. DENVER,  
REV. E. P. WELLS, PASTOR.

On the 18th. of November, 1868, an element of the First Presbyterian Church, (Old

School) without obtaining a dismissal from the Presbytery of Leavenworth, (Old School) with which the church was connected:—

*“Resolved, to place itself under the care of the most convenient Presbytery connected with the Presbyterian Church, which is appointed to hold its next General Assembly in Church of the Covenant of New York City.”*

In accordance with that resolution, and subsequently, on August 10th 1869, they were recieved into the Presbytery of Chicago, New School, as the First Presbyterian Church of Denver, (New School.) A call being presented from the said church, for the pastoral services of the Rev. E. P. Wells, a member of said Presbytery, and he having signified his acceptance of the same, a committee was appointed by the Presbytery of Chicago (New School) to install him as pastor of said church, a duty which they attended to in due form, which relation continues until the present.

On the 16th of August 1870, the church presented to the Presbytery of Colorado, a letter from the Presbytery of Chicago, (New School) dismissing the First Presbyterian Church of Denver, (New School) to the Presbytery of Colorado. Upon their request they were received into Presbytery.

#### UPPER ST. VRAIN.

The church of Upper St. Vrain, consisting of five members, was organized by the Rev. A. R. Day, in October, 1869, with Brother Kannoles as ruling elder. Brother Day supplied this church with preaching every two weeks. A portion of this time he also preached on Clear Creek, and on the upper Plate near Brown's bridge, making a circuit of some forty five miles extent.

On the 15th of March, 1872, the church of Upper St. Vrain, was united to the church at Longmont.

#### IDAHO SPRINGS.

The next church which claims our attention, is that of Idaho Springs.

In the spring of 1864 the Rev. George Rice, left Missouri, intending to settle in California with his family. After a tedious journey of three months, encountering many difficulties and dangers from hostile Indians, and high waters they reached the lovely mountain village of Idaho Springs, intending to rest a while, and then pass on westward. This was on the 11th of July 1864. They finally decided to remain in Colorado, and

so exchanged their teams for a hotel building, where they kept boarders.

The bar room was turned into a place of worship, where Brother Rice preached for twelve months.

From this place the congregation removed to the Court room, but the removal of the County seat, deprived them of this building, and left them destitute of a place in which to worship.

A hall, in Brother Rice's building was fitted up with the aid of the Good Templars, in which he continues to preach, up to the present time.

During these six long weary years, Brother Rice not only sustained a large family, but to a great extent, the church also.

He very often had to furnish his own fuel and lights and be his own sexton while breaking to the people the bread of life, and all this labor and self-denial and sacrifice with no reward save the blessed promise of the Master.

On the 6th of March, 1870, a church of eleven members was organized with John Roberts as ruling elder, by the Rev. Sheldon Jackson, assisted by Brother Rice.

In 1871 the church undertook the erection of a church building, which was completed and dedicated early in May, 1872, Rev. Sheldon Jackson preaching the sermon and Rev.

Geo. Rice making the dedicatory prayer.— And so the labor and toil of years was crowned with abundant success.

#### SUPERINTENDENT OF MISSIONS.

A brief sketch of the labors of the Rev. Sheldon Jackson, our Superintendent of Missions will close this historical record of Presbyterianism among these mountain heights.

The Presbytery of Missouri River, in session at Sioux city, Iowa, deeply impressed with the great extent of its territory and its destitution, also of the necessity of an agency for exploration and supervision, appointed in connection with the Presbyterians of Fort-Dodge and Desmoines, the Rev. Sheldon Jackson Superintendent of Missions for central and western Iowa, Nebraska, Dakota, Montana, Utah and Wyoming. On July the 1st 1869 this field was enlarged by the Board of Missions at Philadelphia, so as to include Colorado. Steps were taken for the immediate occupation of the more important places.

The Rev. John L. Gage was commissioned for Cheyenne and Laramie; the Rev. J. N. Hutchison for Blair, Fremont and Grand Island; the Rev. M. Hughes for Sweet Water Mines, Bryan, Wasatch, Ogden and Corrinne.

Churches were organized by Bro. Jackson, assisted by the missionaries at several important points: At Cheyenne, on July 18th, 1869; at Helena, August 1st; at Rawlings, August 8th, and at Laramie, August 10th.

Rev. Sheldon Jackson also organized a church of four members with John Irwin, as



5  
ruling elder, at Pueblo, Colorado: organization was secured by him at Georgetown, of thirteen members, with Erskine McClellan, as ruling elder. He also organized a church at Colorado city, of five members, Robt. Douglass ruling elder, and one at Golden city of four members, with Mr. Osborne, as ruling elder. These four churches were all established between the 18th of February and the 4th of March, 1870.

Unanimous action of Presbytery, at the annual spring meeting, 1871:

"*Resolved*, That we most cordially bear our united testimony to the efficiency, activity, zeal and christian devotion of Rev. Sheldon Jackson, in the great work in which he is engaged, and to his eminent fitness for the same. And we do most respectfully, but earnestly pray the Board of Home Missions to continue his commission to this vast field, where he has so successfully labored."

And now to day as we gather together, a little band of christain ministers, and churches, organized into the Presbytery of Colorado, under the authority of the General Assembly of our church, our hearts can but overflow with joy. As we recount the mercies of our God, in keeping us through all these years of toil and weariness, while laying the foundations of our Zion, let us join in that good doxology, wherein the worship of heaven and earth is blended and say:

"Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above ye heavenly hosts,  
Praise Father, Son, and Holy Ghost."

The above historical sketch, having been read and corrected was unanimously approved by the Presbytery in session at Central City, March 18th 1872, upon which it was,

"*Resolved*, 1st, That the hearty thanks of the Presbytery be given Rev. A. R. Day, for his care, ability, and diligence in the preparation of this historical record. 2d.— That the stated clerk furnish a copy for publication, to the Rocky Mountain *Presbyterian*."

As it was desirable that the record should be continued from the first meeting of Presbytery, down to the present, a supplementary record is added.

#### ORGANIZATION OF PRESBYTERY.

The General Assembly of the Presbyterian Church of the United States, (Old School,) in session at Pittsburgh, Pa., November, 1869.

"*Resolved*, That the Rev. W. C. Harding, of the Presbytery of St. Paul, Rev. H. P. Peck, of the Presbytery of Chicago, the Rev. Sheldon Jackson, of the Presbytery of Southern Minnesota, the Rev. C. M. Campbell, of the Presbytery of Allegheny City, the Rev. A. R. Day, of the Presbytery of Dane, and such other minister of our church, as may be in the Territories of Colorado, Utah, Mon-

tana, and Wyoming, be organized into a Presbytery, to be called the Presbytery of Colorado, and attached to the Synod of Southern Iowa."

#### FIRST MEETING OF PRESBYTERY.

The Presbytery met in the basement of the Baptist Church, in Denver, at 7½ P. M., February, 18th 1870, and was opened with a sermon by Rev. Sheldon Jackson. The roll was then made out as follows: Ministers, A. R. Day, C. M. Campbell, Sheldon Jackson, H. P. Peck, and Wm. G. Kephart. Churches, First Church of Denver, corner of H and Stout Street, (Name changed to Westminster.) Boulder Valley, Upper St. Vrain, Black Hawk, Cheyenne, Laramie, Rawlins, and Helena.

Rev. Lewis Hamilton was received by letter from the Presbytery of St. Joseph, (New School) and made Moderator of the Presbytery. Rev. A. R. Day, stated clerk.

#### RECONSTRUCTION.

Under the reconstruction of the Synods by the General Assembly in session at Philadelphia, Pa. May, 19th 1870, the churches in Wyoming were left in the Synod of Southern Iowa, the churches in Colorado were placed in the Synod of Kansas, the church in Utah in the Synod of the Pacific, and the church in Montana left out in the cold.

The Synod of Kansas in session at Topeka, Ka., July. 12th 1870, in the reconstruction of the Presbyteries declared the Presbytery of Colorado to be the legal successor of the Presbytery of Colorado. Ministers Sheldon Jackson, Lewis Hamilton, A. R. Day, C. M. Campbell, Geo. S. Adams and George Rice. Churches, Westminster, Denver, (late First church, Denver.) Boulder Valley, Upper St. Vrain, Black Hawk, Idaho, Colorado, Pueblo, Georgetown and Golden.—

Supplementary history of the churches down to May, 1872.

#### PUEBLO, COLORADO.

The Presbyterian church of Pueblo was organized by Rev. Sheldon Jackson, on 27th of February, 1870, with four members. John Irvine, ruling elder. In the fall Rev. George S. Adams took charge of the church, remaining one year.

On 1st of April, 1872, Rev. Wm. E. Hamilton having received a unanimous call to the pastorate of the church, removed there and commenced work. Arrangements are in progress for the erection of a church building.

#### COLORADO CITY.

The Presbyterian church of Colorado city was organized by Rev. Sheldon Jackson, on 28th of February, 1870, with five members. Robert Douglas, ruling elder. In the fall of 1870, Rev. H. B. Gage took charge of the church where he still remains, Bishop of all the country around.



#### GEORGETOWN, COLORADO.

The Presbyterian church of Georgetown, was organized by Rev. Sheldon Jackson, on the 4th of March, 1870, with fourteen members. Erskine McClellan, ruling elder. In January, 1870, Rev. D. H. Mitchell was called to take charge of the church. In 1871 lots were secured and the means raised for a church building, which will be erected during 1872. This building will be a memorial of the interest taken in this work by G. Dwight, Esq., and the Presbyterian church of Montclair, New Jersey.

#### GOLDEN CITY, COLORADO.

This church was organized March 7th, 1870 by Rev. Sheldon Jackson, and Elder Simon Cort, with four members, E. T. Osburne, Ruling Elder. Subsequently, Mr. Osburne joined the Episcopal church, and the little church was left without a session, until the Spring of 1872, being governed by a committee of Presbytery.

In January, 1871, Rev. J. G. Lowrie, commenced laboring at Golden, and continued until the Spring of 1872, when he left to take charge of the church at Central.

Through the personal, and unwearied efforts of Mr. Lowrie, funds were secured, (largely from the east) and a beautiful church building erected, which was completed and dedicated, May, 1872. Among those abroad contributing most largely should be mentioned C. W. Potwin, Esq., of Zanesville, Ohio, and Rev. —McHarg, and friends of Cooperstown, N. Y.

#### GREELY, COLORADO.

After several visits to the Union Colony, Rev Sheldon Jackson, organized the church on Sabbath, August 21st 1870, with nine members, L. W. Teller, Ruling Elder. Early in May, 1871, Rev. John F. Stewart, of Evans, commenced preaching at Greeley, one half his time. In the fall, they commenced the erection of a church building, which was completed and dedicated on Sabbath, Jan. 21st 1872. The services were conducted by Rev. R. G. Thompson. Sermon by Rev. Sheldon Jackson, and prayer of dedication by Rev. J. F. Stewart. The funds for this church were largely contributed by the second Presbyterian Church of Elmira N. Y., and C. W. Smith, Esq., of Cooperstown, New York.

On 1st February, 1872, Rev. R. G. Thompson took charge of the field, upon invitation of the people.

#### EVANS, COLORADO.

As early as 1869, Rev. Lewis Hamilton, commenced preaching at Evans. But nothing permanent was accomplished until the settlement at Evans, of the St. Louis Colony, in the Spring of 1871.

On the 14th day of May, 1871, the Presby-

terian Church of Evans, was organized by Rev. Sheldon Jackson, and Rev. John F. Stewart, with six members. Rev. J. F. Stewart, supplying the pulpit from the commencement. A beginning has been made towards the erection of the church building.

#### LONGMONT, COLORADO.

At this seat of the Chicago colony, a Presbyterian Church was organized by Rev. Sheldon Jackson, on the 16th of July, 1871, with eight members, Mr. John Ecker Ruling Elder. From September, 1st 1871, to April 1st 1872, the church was supplied on

alternate Sabbaths, by Rev. J. G. Lowrie. On the 15th of March, 1872, the Presbytery of Colorado, at the request of the church of Upper St. Vrain, united themselves with this church. The united churches are known as The First Presbyterian Church of Longmont. Lots have been secured, and arrangements for building are in progress.

#### COLORADO SPRINGS.

This is the seat of the Fountain Colony, of Colorado. By direction of Presbytery, the church was organized in May, 1872, by Rev. Sheldon Jackson, and Rev. H. B. Gage, committee.

The church under the efficient leadership of Rev. H. B. Gage, is building a house of worship.

#### CARIBOU, COLORADO.

This youngest of all the churches of the Presbytery, is being organized by Rev. Sheldon Jackson, as this article goes to press.

#### FIRST LICENSURE.

Mr. H. B. Gage was licensed to preach the Gospel, on the 3d of April, 1871.

#### FIRST ORDINATION.

Mr. J. G. Lowrie, a licentiate under the care of Presbytery, was ordained as an Evangelist, on Sabbath, March 17th 1872. Rev. C. M. Campbell, presided, and proposed the constitutional questions, and made the ordination prayer. Rev. W. E. Hamilton, preached the sermon, and Rev. Sheldon Jackson, gave the charge to the Evangelist.

#### FIRST INSTALLATION.

Rev. W. Y. Brown, over the First Presbyterian Church of Denver. See historical statements above.

#### FIRST RULING ELDER.

Simon Cort, was installed Ruling Elder of The First Presbyterian church, Denver, December 15th, 1861.

#### FIRST COMMISSIONERS TO GENERAL ASSEMBLY.

Rev. Sheldon Jackson, and Elder J. G. Ridgely.



## LETTER FROM CHEYENNE.

The New Bell—The Lightning—The Weather, etc.

We have got our new bell (1,000 lbs.) procured at the foundry of Blymyer, Norton & Co., of Cincinnati, into position in our church tower, and it sounds admirably. As it was not the regular bell-metal I feared the tone might not please us when we got it into position. But, although the Episcopal Church, just across the street from ours, and the Congregational, just in our rear, both have tin and copper bells, ours is admitted on all hands, I believe, to be the best toned bell in the city. Permit me again to return our thanks to Messrs. Blymyer, Norton & Co., and other parties already acknowledged in your paper, for their liberality in enabling our little church to procure this iron-tongued herald of gospel tidings.

During my absence the lightning took a singular freak with our church. First several large chips were knocked from the balls on the top of the corner tower, doing no further damage there; then another current, seemingly, came from beneath the church, upward, driving a nail from the zinc beneath the stove, and throwing it (the nail) about half across the house, so hot that it burned its impression upon the seat where it fell. The lightning ran up the stove-pipe, thence up the wire by which it was supported from the ceiling, fusing the wire, and spreading out upon the plastering left the impression there of a bright yellow flame, about a yard in dimension. No further damage was done, the electric current seeming to have expended itself in this innocent gambol.

But when we came to putting up scaffolding to raise our bell into the tower, we discovered still another place where one shingle was knocked out of the roof, and several others just a little

raised, which must have been done at the same time. That the house was not shattered or set on fire was the wonder of all who saw it. Some one remarked that the Lord certainly could not have been in that house. I think that there was the best of evidence that he was in it; nothing else saved it. If the devil (or some other not very remote agencies) had had the directing of that bolt, there certainly would have been a flame.

You would scarcely believe that it is quite unpleasant sitting in my study to-day without fire. Indeed, wherever there are stoves they are in use. This

has been a singular July, even for this altitude. On the 1st inst. there was quite a snow-storm some distance west of this, and we have had but very few warm days during the month, and I might add that we have had but very few hot days this summer. I suppose this is partly owing to the unusual fall of snow in the mountains during last winter and spring.

The summer has been singular in another respect, it may be from the same cause. The rains have been unusually protracted. During this month, when we usually have no rains, the sky has been overcast with clouds for a portion of almost every day, and rains (mostly light) have been almost a daily occurrence. Of course farmers, dairy-men and stock-raisers are delighted with this new arrangement, and (barring the cold) would have no objection to its indefinite continuance. The present must prove a very favorable season for miners. Yours very truly,

W. G. KEPHART.

Cheyenne, W. T., July 17, '72.

Rev. Mr. Kephart left Cheyenne Thursday for his new field of labor, Atlantic, Iowa. His many friends here regret his departure, and the good will and best wishes of this com-



munity are tendered him, with the hope that he will return again to this city of the plain.

FAREWELL.—Rev. Frederick B. Welty preached his last discourse on Sunday evening last, closing his ministerial labors in Evanston. In his remarks he gave a faithful delineation of the evils of gambling, enumerating card playing, billiard playing, dice, chess and croquet, recommending the entire abstinence from all games of chance, as being pernicious to morals and inconsistent with the teachings of the bible. The regular services were suspended in the M. E. and Baptist churches as a compliment to Mr. Welty, the house was comfortably filled. Mr. Welty goes to Golden City Colorado to pursue his ministerial calling and will carry with him the good wishes of many friends in Evanston.

### 1873 *A Voice from Wyoming Territory.*

An earnest missionary, laboring at Cheyenne, in *Wyoming Territory*, who had received grants of books for his Sabbath-school, and of hymn books for his young church, writes:

"We have received your grants of books, sent to us through the Rev. Sheldon Jackson, for which receive our thanks. I hope we can soon send you a contribution. Next to the Boards of Home Missions and Church Erection, our Board of Publication has the strongest hold upon the feelings of our frontier churches and people. The border people are preëminently a practical people, and whenever any object or subject is presented to them, their first inquiry is '*cui bono*,' or in other words, 'How is it going to profit us?' This they can more readily understand in regard to the three Boards above named. We could hardly have started our Sabbath-school here, but for the timely donation by our Board of Publication, of library books and '*Children's Praise*,' and our church would have been without hymn-books, but for your timely donations."

REV. W. G. KEPHART, pastor of the Presbyterian church in Atlantic, has a checkered history. In 1850 he was a missionary and an agent of the American Anti-Slavery Society in Santa Fe, New Mexico, and while there became editor of the *Santa Fe Gazette*, a paper half Spanish and half English and the only paper in the Territory. Santa Fe had about six thousand inhabitants at that time, only about 150 of whom were Americans. The place was probably tougher than Atlantic was in her earliest and wickedest days. Mr. Kephart afterward returned to the States and became pastor of a church at Kossuth, Des Moines county, Iowa. During the late war he was Chaplain of an Iowa regiment, and after the war he became pastor of the Presbyterian church at Cheyenne, Wyoming from which place he removed to Atlantic a few months ago. He has experienced some of the hardships of life. He is an eloquent preacher and his church in this place is prospering.

RAWLINGS, WYOMING.—This church was never in a more prosperous condition, and should be furnished with more frequent services. 1873-

CHEYENNE, WYOMING.—Rev. William B. Reed has returned from an unusually successful trip East, having secured funds for the erection of a parsonage and a wife to preside in it. The marriage took place at Pittsburg, Pa., Feb. 2.

CHEYENNE, WY.—The Presbyterian Church at Cheyenne has more than doubled its membership, and is now the leading church of the place. Rev. J. T. Cowhick, the pastor in charge, has made a successful trip to the Black Hills, being the second Protestant minister to carry the gospel to that region, the Methodist local preacher that preceded him having been shot and scalped while on his way to a preaching appointment. 1876



**Statement of the Pastor of the Presbyterian Church for the Year 1877.**

The SUN published a synopsis of the following statement soon after it was made, but, by special request, it is herewith presented in full.

Money raised by the church, \$1,600; the church being entirely out of debt its wants have been small. Children in Sabbath school, 75; marriages, 18; baptisms, adults 1, infants 10, total 11; members received on profession of faith 6, on certificate 14, total 20; removed, 4; total gain, 16; sermons preached at home 80, abroad 6, total 86; lectures, 65. June 24th, preached dedicatory sermon of new church at Fort Collins, occupied by Rev. Mr. Finks. Granted a vacation from September 17th to November 1st, during which time he traveled 2,600 miles, preaching at Fort Shaw and Sun River Crossing Sept. 30th. Sunday, Oct. 7, preached at Fort Benton, afternoon and evening. Tuesday, Oct. 23, preached to a large audience at Fort Benton, and organized a Sabbath school, which is in successful operation, they having sent for an organ, books, papers, etc.

In addition, the year before he preached in Deadwood, and had the promise of property for a church. Rev. Mr. Norcross now occupies the field. Also preached at Sidney, and wrote the Board of Home Missions in regard to the field; a Presbyterian minister is now there, for whom the people raise \$900 a year.

He regrets that in the Sabbath school department alone his church has not been as successful as it should have been, but by more earnest labor and endeavor he hopes in the coming year it will stand in this department where it does in the other departments of labor.

He refers with great pleasure to the energy and zeal of the ladies of the church, who have been so efficient in every department of work, and have been remarkable for their harmony and kindly spirit in all their undertakings. He also believes that every member has tried to manifest every Christian courtesy toward the sister churches and is gratified in the belief that they have the kindly feeling of them all.

**HOME MISSIONS.**

**Remarks of Dr. Eells at the Assembly.**

Dr. Eells, of Oakland, Cal., made the closing speech on Home Missions on Saturday. He said: I am very loath to say anything, but feel that one or two things ought to be said before the adoption of the report. I will not take time to make a speech, but I have heard since I came here that while all these fine things are in a sense true, yet that the fact is there is not a demand at the present time for this missionary labor over this vast country, and that the money to be expended could be better employed elsewhere; that a great deal of the money which has been expended in the Western Territories has not been expended wisely.

I have been over this country, and while under the pressure of this eloquence [Dr. Dickson's speech] felt I ought to say a word on that subject. I can illustrate the whole idea by one incident.

**CHEYENNE.**

I had heard many times of Cheyenne, that it had been a very large place, and while so it had been a fine missionary field. And we had a church there, which many will remember as the Krebs' Memorial Church. I went there the other day to see with great interest what had been accomplished, as I had been told that the place was practically abandoned, and we ought not to have a missionary stationed there. [Dr. Cyrus Dickson: We do not think so. Dr. Reed's brother has just been sent there.] I am also saying what is said to show the error. They are building brick houses there to-day. They have three or four thousand people living there as permanent residents. I went into a bank while there—they have two large ones. I asked what was the amount of the deposits that day—it was Saturday. I was told it was \$130,000. I went to a place where they sold furniture, one of the finest stores in the West. I asked what were their sales in a year, and was answered—\$80,000. I visited as fine an establishment for the manufacturing of jewelry as there is in New York City, of its size, and they had large orders from San Francisco and New



York for their wares. I give this as an instance of these Western towns, of their need of missionaries, because their growth has not ceased, but the population is becoming more permanent. This town has between three and four thousand, and is healthfully growing. Now, that is true all over the West. But will it continue? Dr. Dickson anticipated me in saying that a very promising young man, the brother of a member on this floor, is there preaching the gospel, now under commission as a missionary of this Board. We want a great many more such in these places, that men who have not examined them are running down. We want a great many of these men to go there and take possession of these territories.

In this way you can go into California and Nevada, and Oregon, where it is said the population have abandoned the churches and abandoned houses. And since I have been here a man has told me that a two-story brick house and the land on which it stands can be bought for \$250. So we can in the city of Shasta, but that is not true of many other places.

PROCEEDINGS OF THE PRESBYTERY OF WYOMING.—The Wyoming Presbytery met in session, pursuant to adjournment, at Laramie City, Saturday, February, 3, 1872, and was called to order by the Moderator, Rev. F. L. Arnold.

Present—Rev. F. L. Arnold, Rev. W. G. Kephart, Rev. J. F. Stewart and Rev. Sheldon Jackson.

Rev. Josiah Welch, of Salt Lake City, was received into the Presbytery from the Presbytery of Steubenville, Ohio.

The following resolution of thanks was adopted:

The Presbytery of Wyoming, in session at Laramie, February 3rd, 1872, rejoicing with the Union Presbyterian Church of Laramie in the completion of their beautiful house of worship; and being thus forcibly reminded of the warm christian sympathy and generous assistance that has enabled this and other of its weak churches to secure such neat and comfortable buildings, would take the occasion of its first annual meeting to express the thanks of the Presbytery to Mrs. Daniel Parish, of New York,

for her large donation to the church at Laramie; to The Rutgers Street Presbyterian Church, of New York City, for their substantial assistance to the church at Cheyenne; to Mrs. William E. Morris and friends, of Philadelphia, for the chapel at Rawlins Springs; to the Second Presbyterian Church, of Elmira, New York, the Presbyterian Church of Yorktown, N. Y., and C. W. Smith, Esq., for their generous assistance to the church at Greeley, Colorado; and to the Board of Church Erection for their timely and efficient help in all our church enterprises.

Rev. William G. Kephart and J. E. Gates, elder, were appointed a Presbyterial committee on Education.

The following persons were elected delegates to the General Assembly of the Presbyterian Church, which meets next May, in Detroit, Michigan: Rev. William G. Kephart and J. E. Gates, principals, and Rev. J. F. Stewart and Elder Teller, alternates.

The churches of Evanston and Salt Lake City having been organized since the last meeting of the Presbytery, were enrolled: also the church at Rawlins Springs.

The following action was taken with reference to the Superintendent of Missions for the Territories:

*To the Presbyterian Board of Home Missions:*

We, the members of the Presbytery of Wyoming, take this opportunity of expressing our appreciation and entire satisfaction with the work and services of Brother Sheldon Jackson, Superintendent of Missions in the large and interesting field over which he is placed, and particularly over that within the bounds of our Presbytery. We take pleasure in endorsing his work and hereby tender our thanks for the timely assistance which he has been instrumental in giving to our weak and struggling churches, his careful oversight and watchfulness, his untiring zeal, encouragement and judicious counsel to our ministers and people; and further, we recommend that he be re-appointed Superintendent of Missions for the same field for the ensuing year.

F. L. ARNOLD, Moderator.

W. G. KEPHART, S. C.

Greeley was chosen the place of the next meeting. Adjourned.

W. G. KEPHART, Stated Clerk.



DENVER, COL., JUNE 3, 1874.

## PRESBYTERY OF WYOMING.

Action With Reference to Rev. Thomas Cooper.

Pursuant to a call from the Moderator, Wyoming Presbytery convened at Cheyenne, May 19, 1874, to consider the case of Rev. Thomas Cooper, and was constituted with prayer by the Moderator.

The following members were present: J. F. Stewart, Josiah Welch, F. L. Arnold, ministers; A. C. Snyder, elder.

In view of evidence brought before Presbytery, and supported by affidavit, but kept from the knowledge of Presbytery at the time, Mr. Cooper was admitted a member of this body.

After due deliberation the following resolutions were unanimously adopted:

WHEREAS, The Rev. Thomas Cooper deceived Presbytery in regard to his real standing, withholding certain charges when he made application to become a member of this body; therefore,

*Resolved*, 1. That the action of Presbytery in receiving said Thomas Cooper be reconsidered, and is hereby declared null and void.

2. That his name be stricken from the roll of this Presbytery.

3. That all his papers be returned to him by Stated Clerk.

4. That copies of the above resolutions be forwarded to Mr. Cooper, Rev. Sheldon Jackson and the Board of Home Missions, and that they be published in the *New York Evangelist*, the *Interior*, the *Herald and Presbyter* and the *Presbyterian*.

F. L. ARNOLD,  
Stated Clerk.

Cheyenne, Wyoming. — Mr. W. B. Reed, of the last class of Princeton, takes charge of this important field. He will receive a warm welcome from that people.

## EXTRACT FROM A SERMON.

BY REV. THOS. COOPER.

I remember standing, one evening, on the white cliffs of Ramsgate, enjoying the summer breeze, when the sky, serene and spangled, became suddenly overcast with a cloud. Heaven's artillery muttered for a brief hour while the angry sea responded by lashing the breakers in an agony of rage.

The fury of the storm soon spent itself. There was a lull and a silence broken only by the moaning waves and the shouts of the fishermen in the distance. Suddenly, a lone star appeared, struggling through the the masses of floating darkness but presently, unobscured, it smiled on the night with pale and tremulous lustre.

In the night of the world's history, when breathless Legions had taken a brief respite from the horrors of war and the weapons of beligerent nations lay on the field,—when the hand of tyranny was for a moment paralyzed and rivers of blood had been arrested in their course; then when the chaffing and storm-tossed nations were wrapped in the mantle of peace and momentary security a supernal light gleamed upon them. On the shattered scene, the Star of Bethlehem shone down the lustre of reconciliation while the Angels shouted "Glory to God in the Highest, on Earth peace: good will towards men." Oh! Christianity, thou tranquilizer of the people, we commemorate thy birth with "Merry Christmas bells" and loud acclaim.



## RECAPITULATION.

What has been Accomplished Among the  
Presbyterians.

Rev. J. Y. Cowhick, who entered upon the discharge of his duties as pastor of the Presbyterian church in this city, August 21, 1875, on Sunday, gave an account of his stewardship:

During the past three years there have been received into the church fifty-one members, of whom thirty-eight were by certificate and thirteen by profession of faith. There were twenty-seven baptisms, twenty-three infants and four adults; marriages fifty-one; funerals twenty-eight.

The following is the record for the past year: Members received, fifteen; of these nine were by certificate and six on profession of faith. Baptisms six; adults two, infants four; marriages nineteen; funerals five; members of the Sabbath school, enrolled one hundred and fifteen, at which the attendance for the past five Sabbaths was over one hundred pupils each Sabbath.

Two prayer meetings are now held; one on Wednesday evenings in the church and one on Thursday evenings at residences of citizens.

The pastor was absent from his congregation during the period from the 17th of September to the 1st of November, 1877, and from the 13th of May to the 2d of July, 1878. Each time, upon returning he found that a good work had been done during his absence, by the ladies of the congregation.

On Sunday Mr. Cowhick expressed himself as highly gratified with the kindness he has received at the hands of his people and complimented them on their prompt attendance at all church ordinances.

The following are the statistics of the Presbytery which include Wyoming and Colorado, and from which Mr. Cowhick was the Commissioner to the late General Assembly held at Pittsburg:

Ministers.....	32
Members received during the year	
on examination.....	130

Number received during the year	
on certificate.....	242
Whole number of members.....	1,474
Adults baptised during the year...	44
Infants baptised during the year..	62
Members of Sabbath school.....	2,369
Amount of money raised.....	\$48,202

The progress of the Presbyterian church of the United States during the past year has been most remarkable; the increase of its membership being 10,181 persons, and the increase of its churches was 116. Its contributions during that time were \$8,281,956.

We congratulate the church on the progress it has made, and consider that branch of the denomination located in Cheyenne is particularly fortunate in having so zealous and energetic a pastor as Mr. Cowhick to look after its interests.

**Laramie, Wyoming.** — Rev. F. L. Arnold, who has so efficiently served Presbyterianism in Central and Western Wyoming, has accepted a call to Sidney, Iowa. This move, rendered necessary by the health of his wife, causes more than usual regret among his ministerial brethren in the Presbytery. 1874

Mr. Arnold entered upon his work there in August, 1870. With a struggle that cost him many sleepless nights and hours of agonizing prayer, he secured, during 1871, one of the most beautiful chapels in the West. Since occupying their chapel, early in 1872, the congregation has filled the house, and the converting power of the Holy Spirit been constantly felt. From the feeblest beginning it has grown to be the strongest church in the Territory.

Until other arrangements can be made, it is probable that the vacant pulpit will be supplied by Rev. W. B. Reed, in connection with Cheyenne.

**Evanston, Wyoming.** — The trustees of the Presbyterian Church have decided to repaint their building and suitably fence their property. Rev. L. L. Gillespie is making substantial progress in gathering a congregation. 1874



## FROM WYOMING TERRITORY.

DEAR PRESBYTERIAN: On last Sabbath, the 22d inst., was the anniversary of your correspondent's first sermon in this little city, he having arrived in Cheyenne, Saturday, August 21, 1875. And to show how the shifting panorama moves in this western land, it is only necessary to say that out of thirty-six ministers reported in Colorado Presbytery in 1879 not a solitary one occupies the same position as when your correspondent came West. In this city during the past five years the Episcopal Church has had five ministers; the M. E. Church has just secured its fourth, the A. M. E. Church has its third, the Catholic Church three, the Baptist Church, although lately organized, has had two pastors. The Presbyterian and Congregational churches alone have retained their pastors for five years.

Our church has been made glad in the fact that Mr. Morgan, of New Castle, Penn., for a number of years a member of the Pennsylvania Legislature has come out as Secretary of our Territory. He and his excellent lady are staunch Presbyterians and just the kind of people the government honors itself in sending to new Territories. Indeed we are very fortunate in all our public men as to their morals, and we are glad when our churches are aided in the appointment of men who are of assistance in our work.

The number of members received in our church during the five years is eighty-nine; baptisms, sixty-eight; marriages, eighty-eight; funerals, seventy-four. Two funerals were attended last week, one a young lady of twenty-eight whose husband had been shot and killed in a quarrel a few months before.

In the former of my letters which did not appear I spoke of the success of Dr. Westwood's labors in the Central Church, Denver, who is really a wonderful worker; and also of that wonderful work of Dr. Sheldon Jackson, "Alaska," that should be in the hands of every child in America. Many of the truths in regard

to that unknown land seem like the wildest romance. Who, for instance, that has not investigated the subject, would think of San Francisco being the central point between the East and West possessions of the United States, or that in part of the year the sun shines a full hour on western Alaska, after it has arisen on eastern Maine; or that there are great valleys in Alaska whose summers are like Minnesota and winters like Georgia and whose average climate is that of Washington City; or that there are valleys in Alaska whose tropical vegetation equals that of Central America. Messrs. Editors, please advise your readers to buy the book.

On yesterday our people had the pleasure of again seeing and hearing General Grant; he and his lady received quite a greeting, he has a warm place in the hearts of the people.

We expected to have the pleasure of hearing Rev. DeWitt Talmage, D. D., on to-morrow evening, but owing to the only hall of any dimensions being appropriated to other uses, we were only enabled to offer his agent one hundred dollars and all necessary expenses, but this would not induce a stop on the long ride over the mountains for one night. By the time the Doctor makes another trip we hope to have a new hall. It is wonderful how many Baltimore people are to be met here, it makes us feel as if we are not very far from the great centres. This evening at the tea table a lady sat next to me just from Baltimore, and who had been in the habit of visiting in the bounds of my old congregation; and after tea I called on a lady just from Rev. D. H. Barron's congregation in Hollidaysburgh, Pa., and thus every few days persons are met from the old home region. But I will close and see if you give this a place in your paper which is such a welcome visitor. J. Y. C.

CHEYENNE, WY., August, 24, 1880.



**Laramie, Wyoming.**—It is rumored that Rev. Wm. E. Hamilton has accepted a call to the Presbyterian Church of Laramie. Mr. Hamilton stands foremost among the preachers in the Territories, and is well fitted for so important and pleasant field. 1874

**Cheyenne, Wyoming.**—This church is making gratifying progress under the efficient labors of Rev. Wm. B. Reed. Upon a late Sabbath they took up a collection of \$272 toward repairing their church. They are moving strongly for the erection of a parsonage. These signs of life are the more gratifying as the church labored under many discouragements previous to the advent of Mr. Reed.

**Cheyenne, Wyoming.**—Rev. W. B. Reed reports four additions to the church, and an encouraging state of things in the congregation. Special efforts must be made by all the friends of missions to sustain the Board in occupying these frontier fields. 1874

**Laramie, Wyoming.**—The mail brings the sad intelligence of the death on the 22d of August of Mrs. Arnold, wife of Rev. F. L. Arnold. Mrs. Arnold has long been in feeble health. The sympathy and prayers of the Church will be with the bereaved husband and children. Mrs. Arnold was a remarkable woman, and we hope some competent hand will furnish us a biographical sketch.

**Laramie, Wyoming.**—The Iron Rolling Mills established at Laramie give increased importance to church work. The mill is located adjacent to mines of both iron and coal belonging to the company. The main building is of stone, 250 feet in length, 115 feet in width, and 86 feet high, and was built in the short time of 28 working days. The machinery is of the most improved pattern, and the capacity of the mill is 120 tons daily. The company expect to commence turning out rails by next January. 1874

Wyoming

Was occupied in 1869. First church was organized at Cheyenne by Rev. John L. Gage and Rev. Sheldon Jackson, July 18, 1869.

The Presbytery of Wyoming met and organized at Cheyenne, June 13, 1871. Present: Rev. Wm. G. Kephart, Rev. F. L. Arnold, Rev. J. F. Stewart and Rev. Sheldon Jackson.

**Cheyenne, Wyoming.**—With the arrival of Rev. W. B. Reed, the Kreb's Memorial Church has entered upon a new career of prosperity. The prayer-meeting has been revived, a teachers' meeting instituted, the Sabbath-school re-organized and the membership encouraged. Let the missionaries upon the frontier have the prayers of the Church. 1874

**CALLED.**—Rev. Thos. Cooper has received a call from the Presbyterian Society of Cheyenne and will leave in about a week for that place. Mr. Cooper has made many friends during his stay in Evanston who regret to learn of the change.

**Cheyenne, Wyoming.**—With the new life imparted to this church by the labors of Rev. W. B. Reed, they are proposing to repair the church and build a parsonage. 1874

On the 2d inst the Sabbath-school and congregation had a delightful picnic to Dale Creek, on the summit of the Black Hills.

**Rev. Thomas Cooper** having been invited to take charge of the church at Cheyenne, Wyoming Territory, removed his family and commenced labors there. Extra meetings have been held since the Week of Prayer, and more than usual religious interest is manifested. 1874

WYOMING. 1873

Church work is prospering along the line of the Union Pacific Railroad. A Sabbath-school has recently been organized at Green River City by Rev. F. B. Welty.



65  
WYOMING. — *Evanston.* — The ladies of the congregation have recently carpeted and otherwise renovated the church. The attendance is increasing. Several have been received into the church, and the outlook is encouraging for the future.

*Rawlins Springs.* — The little church here have been successful in completing, in a most neat and tasteful manner, their house of worship. The effort put forth for this purpose has aroused an interest in the general cause of religion, which promises much for the future. Two persons have recently connected themselves with the church by profession of their faith. The little society only receives preaching once a month. 1876

*Laramie City.* — A good work has been going on in this place during and since the Week of Prayer. Before our union services had progressed through the first ten days they were the means of transforming two homes of drunkenness and misery into the abodes of piety, order and thrift, a fact worthy the notice of all temperance reformers. Several of our young people, of both sexes, have been converted to God, the graces of the church have been revived, and a goodly number professed their faith in the Savior, while the general tone of society has been greatly elevated.

*Cheyenne.* — The church is sharing in the general prosperity of the place. Some of its members have gone to the Black Hills, but their places have been filled by others. The faithful labors of Rev. John T. Cowhick can not fail of greatly increasing the strength of the church.

THE Presbyterian Church in Cheyenne, at its July communion, received ten additions. During the three years the church has been served by Rev. J. Y. Cowhick fifty-one members have been received, thirteen of whom were on examination. There have been forty-eight marriages, twenty-six baptisms and twenty-seven funerals. 1878

WYOMING. — *Cheyenne.* — Rev. Wm. B. Reed has resigned his charge at Cheyenne and returned East. He leaves behind as some of the results of his work a good brick parsonage, just completed. This is a promising field for an efficient man. 75

## PRESBYTERIANISM IN WYOMING. 1877

CHEYENNE. — A comfortable frame church building and good brick parsonage. Rev. J. Y. Cowhick, minister. A flourishing Sabbath-school and well sustained prayer-meeting. The congregation is increasing so rapidly that the church is talking of enlarging their audience-room.

LARAMIE. — This church has one of the prettiest audience-rooms west of the Missouri River, a memorial gift of Mrs. Parish, of New York City. The crowded audiences on Sabbath attest the popularity of Rev. Wm. E. Hamilton. 77

RAWLINGS. — A small church building and a small organization, almost at the summit, where the Union Pacific R. R. crosses the Rocky Mountains. Preaching is supplied occasionally by Rev. W. E. Hamilton, of Laramie. 77

EVANSTON. — A neat church building and small organization. Rev. F. L. Arnold, minister. 1877

HILLIARD. — This is a preaching station east of Evanston, on the Union Pacific R. R. 1877

CHEYENNE, WYOMING — The past year of labor of Rev. J. Y. Cowhick has been the most fruitful in the history of the church. Members received, 13; baptisms, 5; marriages, 13; funerals, 8. A debt of \$200 has been paid off; improvements and repairs made on both the church and parsonage, and \$100 worth of books added to the Sabbath-school library. 1876

EVANSTON, WYOMING. — The Presbyterian Church has been painted and neatly carpeted. Large numbers of Mormon children are in the Sabbath-school. 1877

THE church at Evanston, Wyoming, has been repaired at an expense of \$700.

REV. WM. E. HAMILTON 1878 has removed from Laramie, Wyoming, to Kearney Junction, Nebraska.



CHEYENNE, WYOMING. — Rev. John Y. Cowhick has consented to take charge of this important mission. Under the energetic labors of Rev. Wm. B. Reed, the church has just completed a comfortable brick parsonage. With a good house of worship, a comfortable parsonage and a growing population, Mr. Cowhick will have a wide field of usefulness. 1875

LARAMIE, WYOMING. — The ladies of the Presbyterian Church are arranging to secure a parsonage. Church work is greatly prospering under the labors of Rev. Wm. E. Hamilton. 1876

CHEYENNE, WYOMING. — Large congregations attest the growing popularity of Rev. John Y. Cowhick.

LARAMIE, WYOMING. — Rev. William E. Hamilton has been lecturing to full houses on the history and causes of Modern Infidelity. Six young men have recently been received into the church on profession of their faith. 1876

DURING June and July, Rev. W. E. Hamilton, of Laramie, Wy., made an extended tour through Utah, Idaho and Montana to Ft. Benton, returning by way of the Missouri River and Minnesota. 1878

THE members of the Laramie (Wyoming) Presbyterian Church are building a modest little parsonage for their pastor, Rev. W. E. Hamilton. 1877

DURING June and July, Rev. W. E. Hamilton, of Laramie, Wy., made an extended tour through Utah, Idaho and Montana to Ft. Benton, returning by way of the Missouri River and Minnesota. 1878

CHEYENNE, W. T., April 13, '77.

We held our communion in this church on the 8th inst., and received three on certificate and four on examination—one of these was baptized. Our church is well attended, and in the evening is generally crowded.

There is a great tide flowing to the "Black Hills," and it is good to see that a number of those who tarry here

66  
for a short time attend church. We frequently have well-trained voices from among the Black Hills joining in the singing. At our prayer-meetings, on Wednesday evenings, it is no unusual thing, when the meeting is thrown open for remarks, to have some brother, from the far-off States, rise and tell of the ministration of the Spirit in the old home that he has just left.

Last Wednesday evening, Simon Court, Esq., an elder in the Seventeenth Street Church, Denver, and whose daughter is a missionary in Siam, being on his way to the Hills, stopped with us, and led our meeting in singing and prayer. Our prayer-meetings are well attended.

And now, Doctor, will not some of the wealthy churches of the East raise a special fund to enable the Board to send out at least one man of our church to labor among the thousands going to the Hills? There are sons of ministers, sons of elders, college graduates, sons of the Church, from city and country, there, who are led, with the throng, to gather in the towns on Sunday, to do their trading, and there is no strong voice raised to lead them in the old paths, and to deliver them from the snares of hell that are so thickly set to catch their souls. And if a man is sent, let him be a strong, self-reliant man, that can be cordial, and yet a controller and leader of men.

In these fields it is well for a man to have a clear head, a spiritually warm heart, and robust physique. May God open the eyes of the Church to see the want of that field. I have received applications in person, and by letter, for a man to go there.

Deadwood is still the central point. It has a great mass of people, a wonderful business, a daily stage and telegraph line, and, if the right kind of a man is sent there, it will furnish the



67 Church. I was earnestly assured of  
this when I was there in October. Pray  
the great Head of the Church to send  
a man and to send him soon.

J. Y. C.











































# CORINNE.

## ITS PAST, PRESENT AND FUTURE.

The Union Pacific Railroad approaches the Rocky Mountains on an inclined plain about 500 miles in length, reaching them a few miles west of Cheyenne, which is elevated above the sea some 6,300 feet. Cheyenne is the point of junction of the Denver Pacific Railroad. Denver lies about one hundred miles to the south and is the entrepot of Colorado, which imports 10,000 tons of merchandise by rail every year. The railroad business of Cheyenne for the first six months of the year 1869 amounted to nearly \$500,000, 9,000 tons of freight having been brought to that point in that time. The Kansas Pacific was built in 1868 to within 180 miles of Denver, and it will be finished clear through next year, when Cheyenne will lose a good share of this business.

From Cheyenne the road climbs rapidly and soon enters on a grand pass through the Rocky Mountains, 200 miles wide by 500 long, having an average elevation of 7,000 feet, almost totally destitute of vegetable life, with good water only at intervals of a hundred miles or so, where the Laramie, Platte, Green and Bear rivers cross it, but abounding in good combustible coal. From the route in places may be seen the blue mountains in the far horizon. These are principally the Medicine Bow and Uintah on the south, and the Wind River on the north.

They abound in mineral wealth, being veined with lodes of the precious and base metals. Their higher portions are wood-bearing, while their slopes and parks and the valleys of their streams are covered with nutritious native grasses. The forests are full of elk, bear and panther, their openings of deer, antelope and sheep, the rivers and brooks with trout and other kinds of fish.

The Sweetwater mines are in the Wind River Mountains, a hundred miles north of the railroad; the North Park mines are about the same distance south of it. Laramie, on the Big Laramie River, would seem to be the base of supplies for the latter; Bryan, on Black's Fork of Green River, for the former. Laramie derives further importance from being the end of a working division of the railroad, having considerable repair shops. Rawling's Springs and Wasatch are also division points, but so far no railroad buildings of much consequence have been built at either.

From Wasatch, which is 50 miles west of the rim of the Great Basin of Utah, the route pursues a generally westward course down Echo and Weber rivers to Salt Lake Valley proper, descending 2,500 feet in 75 miles. Echo City, on the Weber, at the mouth of Echo canyon, must always be the depot for the settlements on the river above, and also for the largest and best and western-most deposit of coal on



the route, which lies from five to fifteen miles up the river to the southward. The two roads are likely to obtain from these mines 300 to 500 tons of coal per day.

Uintah is the first station reached in Salt Lake Valley. It is the point where Salt Lake City freights, amounting to 5,000 or 6,000 tons a year, will be transferred to wagons until the Utah Central Railroad, which joins the main line at Ogden, eight miles to the northwest, shall have been built, when said freights will go through to their destination without breaking bulk. Uintah is 32 miles north of Salt Lake City, and the route from the latter place via the Utah Central Railroad to the main line, is 42 miles in length.

Between Uintah and Ogden the Pacific road bends due northward to round the head of Salt Lake, keeping that course thirty miles, through a narrow and for the most part valueless belt of land lying between the lake and the Wasatch Mountains. Then it sweeps round to the westward, crosses Bear River, and departs across the desert for the Sierras and the Golden Gate.

Bear River rises in the Wasatch Mountains, which constitute the eastern rim of the Salt Lake Basin, far south of the road, flows off a hundred miles to the northward of it, makes a curve to the west and south, which last direction it pursues to Salt Lake, its entire length being 400 miles. Forever it pours its be- at waters, gathered from the melting sweet into the briny depths of Salt Lake snows, freshening them perceptibly. The without out its sources is manufactured timber ab- and shipped east and west by into lumber. Lower down it is cut, thrown the road. And rafted down to the second railroad crossing; to be manufactured into lumber.

Corinne is located on its western bank, at this second railroad crossing, in north

latitude 41 deg. 30 min., and in longitude west from Greenwich 112 deg. 12 min., about 70 miles north of Salt Lake City, 1,060 west of Omaha, 716 east of Sacramento. The elevation is 4,390 feet, 1,000 feet less than that of Denver, 2,000 less than that of Cheyenne, 3,000 greater than that of Omaha. It is in the heart of Bear River Valley, which is enclosed by mountains on all but the lake side, and is perhaps 15 by 40 miles in extent. The location is of great natural beauty, giving to the eye every variety of scenery, and to the lungs pure air of an equable temperature for the latitude. It was laid out under the auspices of the Union Pacific Railroad Company in March, A. D. 1869, and on the 25th of that month lots 22 x 136 feet in size were offered at public sale. Twenty-one thousand dollars' worth were sold that day at public sale, and ten thousand dollars' worth at private sale.

The friends of Corinne claim for it the following advantages, to-wit:

It is the natural center of the Rocky Mountains for a thousand miles square, or a million square miles, limitless in pastoral, agricultural, manufacturing, commercial and mineral resources. It is about 500 miles distant from Virginia City, Nevada; from Boise City, Idaho; from Helena, Montana; from Cheyenne, Wyoming; from Denver, Colorado, and from Callville, the head of navigation on the Rio Colorado. It is about equidistant from the great centers of European, Asiatic and Australasian trade and industry, and may one day become the world's exchange, where the pigtailed of Peking and the well nurtured side-whiskers of London will meet to compare notes and drive bargains. Why not? Steam and lightning and the ideas they give rise to are fast making the continents into way stations and the oceans into ferries. When the



world gets to be *one* stage it will want *one* green room. When all nations, races and creeds shall have been assimilated into one, they will want one capital, and it appears that Corinne is badly in the way of that capital. It is just half way from every part of the world to every other part, consequently where all will meet whether or no.

It is on the only navigable stream between the Missouri and the Sacramento rivers, which are 1,800 miles assunder. It is on the only good water in any abundance between the Wasatch and Humboldt Mountains. It is on the only considerably timbered stream of the Rocky Mountains, Bear River being well timbered for three-fourths of its length. From Corinne boats carrying 100 to 200 tons might ply daily through Bear River, Salt Lake and Jordan River to Salt Lake City, the Mecca of the Mormons. On the shores of the lake are cultivated farms, populous towns, forests of timber, mines of lead, silver, gold, copper, iron, coal, and arid deserts. On the mountain islands that spring from its bosom is the finest agricultural and pastoral land, and at their feet and also at the feet of the grand mountain barriers enclosing the valley bubble forth in large volume medicinal springs, hot and cold, sulphur, magnesia, soda, salt, iron, and anything else that is wanted. A considerable steamboating interest might be built up on the river and lake, to be eventually extended southward through the Jordan River and Lake Utah a hundred miles. All Southern Utah is comparatively destitute of timber, and that on Bear River is practically inexhaustible. Here is your staple to sell and your people ready and anxious to buy it.

In Bear River Valley below and above Corinne, and in Malad, Cache, Round and other valleys above and adjacent, stretching away into the fair and far

Northwest, are a million acres of as good land as there is in the world, equal to the production of 60 bushels of wheat or 800 of peaches per acre, covered with bunch grass, the best there is known for stock, almost heavy enough to mow, the lower and larger moiety of it subject to water, when irrigation is needed, at an expense of one dollar per acre. A gigantic acequia, forty miles long, and bringing half of Bear River if necessary out on the valley—the river averaging three fathoms in depth and thirty in width—can be constructed for \$2,500 a mile, mostly in the labor of those to be benefitted by it—owners of the land lying under it. Lands watered in this way in Spain are worth \$1,200 to \$2,000 per acre. It puts it in the power of the owner to make them blossom and bear fruit to exceed the Garden of Eden itself. The Government survey, made and approved in 1856, and to carry out the design of which a land office has recently been established at Salt Lake City, shows about 40 townships, nearly a million acres, naturally tributary to Corinne, most all of which is first class soil, not to be beaten for strength and richness anywhere. North of this point, in Utah alone, at the present time, there is a resident population of 15,000, chiefly engaged in agricultural pursuits. Extending away into Idaho and Montana are the finest grass lands on the continent, where stock graze and grow fat the year round. Adjacent and only tributary to Corinne are the headwaters of the Snake and Salmon rivers, rich in mineral and pastoral and not destitute of agricultural resources. Indeed the mountains in every direction for a thousand miles are full of the precious metals, and now that the country is created anew by the Pacific Railroad, their deposits will be found and wrought.

Corinne is the key to the vast North-



west, the railroad base of supplies for that region. Montana alone imports 6,000 to 8,000 tons of merchandise per year, and there is no question that this will be done by the railroad to Corinne and wagons thence onward from this time till the Northern Pacific shall be built. Much of the money expended in that great work will find its way to Corinne, and it will at no great distance be followed by a longitudinal railroad through Utah and Montana, connecting the Northern Central and Southern Pacific roads transversely. In the States the Mississippi and its tributaries furnish channels of northern and southern trade, and even these have to be complemented by great longitudinal railroad lines. In the mountains we have no such navigable streams; hence the greater necessity for railroads. There will ultimately be one west of the Sierra Nevada along the coast from Puget's Sound to Guyamas; one at the eastern base of the Rocky Mountains from the City of Mexico and the lower Del Norte to the heads of the Yellowstone and Missouri; and one in this valley from the head of the Colorado Rio to both those of the Missouri and Columbia. Corinne will be at the great central cross railroads of the latter. In view of such a future it is idle to compute trade and business by the ton or the dollar.

Finally, it is the only place on earth where a Gentile—so-called in Utah though termed Christian in the outlying districts of the United States and Europe—community can be brought into contact with Mormonism so as to make its influence felt. Everywhere else in Utah the land and the water have been occupied, possessed and improved by the Mormons, so that Gentiles can get no foothold. Corinne has all the natural elements of a prosperous settlement, a good location for trade, rich soil, water and timber in abundance, the railroad, *two* railroads, and competition between them, for practically it will be the junction whatever it be in name, and freedom from Mormon influence and control. Gentiles have pre-empted the fertile lands of the valley, and

another year will see it brought largely under cultivation. It has already got the travel, the winter's sojourn of miners and mountaineers, the headquarters of the overland stage company, the supplying of the U. S. troops in the Territory, the interests which formerly paid tribute to Salt Lake City. It has all the natural causes existing in any country to drive trade to the railroad, and in addition the exclusive and prospective spirit of the Mormons to drive what would not gravitate there of its own weight, and from the nature of the country, the course of the mountains and streams, the position of the inlets and outlets of the Great Basin, it can have no rival. Now let the railroads and the Government show it their sunny side and the thing is done. Let the railroad companies agree on it as the junction of their roads in name as well as in fact. Let the Government incorporate it by special act and make it as near independent as possible of the Territorial Government, which is but another name for the Mormon Church. Let 50,000 acres of land in the valley be granted to whoever will take out the water for irrigation. Let it be made the capital of the Territory, the headquarters of all Government business. Let it be made the military depot of the interior, the base of supplies for the posts of Idaho and Montana. Let all this be done, and it will not be long ere a well organized Christian community will spring up on the banks of Bear River, of which Corinne will be the nucleus, to the demoralization and final disintegration of the Mormon Church, and the dissipation of King Brigham's power. Not by anything in the nature of persecution, not by violence, bloodshed, expense, but by the silent yet powerful influence of its example, its offer of refuge and protection to the disaffected, those who do or may see the imposition now practiced upon them and wish to escape from it. The object of these lines is to call and concentrate public attention on the use that may be made of the advantages placed in our hands by God and Nature in connection with Corinne for the deliverance of the Mormon people from the thralldom of bad men, our country from a blot and disgrace.

CORINNE, UTAH, August 2, 1869.

[UTAH REPORTER PRINT.]



1877

REV. F. L. ARNOLD, of Evanston, Wyoming, is regularly preaching at Alma, Evanston, Carter, and Green River. The extreme stations are one hundred and fifteen miles apart. 1877

## DOMESTIC MISSIONS.

### Corinne, Utah.

*Messrs. Editors*—Very welcome, on that sultry day in August, was the sight of Corinne. Weary and feverish by the long, hot, dusty, and sleepless ride (except such sleep as one gets sitting bolt upright in a crowded stage) of five hundred miles, even the hot tents and alkali dust of that new city seemed refreshing.

Corinne is situated on the west bank of Bear river, at the crossing of the Pacific Railroad, being seven miles from Bear River bay, an arm of Salt Lake. It was laid out by the Railroad Company in March, 1869, and on the 25th of the same month twenty-one thousand dollars' worth of city lots were sold at public, and ten thousand dollars at private sale.

Since then it has grown to possess over one hundred business houses, the great majority of them being in tents. There are a few frame buildings and several adobe houses, the great bulk of the buildings being made of a light wooden frame covered with canvas. In these tents are banks, hotels, theatre, saloons, dance-houses, post office, news depots, photograph galleries, book stores, and stores of various kinds, with stocks of goods in quantity and quality not excelled in many eastern cities with a population of ten or fifteen thousand. There is an excellent daily and weekly paper—*The Reporter*—whose great mission seems to be to show up the abominations of Mormonism. This also, with a good job office attached, is published in a tent. Among the heterogeneous population are forty or fifty Chinese, one, Ping Chung, being a wholesale dealer in teas.

As most western towns have real or supposed advantages which will make them places of importance, the friends of Corinne claim the following:—It is the probable point of junction between the Union and Central Pacific Railroads. It is on the only navigable stream between the Missouri and Sacramento rivers, distant from each other eighteen hundred

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miles, and also at the railroad crossing of this river. It is on the only good water in abundance between the Wasatch and Humboldt mountains. It is on the only considerable timbered stream of the Rocky mountains, and able to furnish cheap lumber along the Pacific railroad. It is in the heart of a valley of great natural beauty and great agricultural wealth, millions of acres being capable of producing large crops, where arrangements are made for irrigation. Irrigation can be secured at an average expense of one dollar an acre. It is the only desirable and natural location for a city on the Union Pacific Railroad west of Laramie, a distance of five hundred miles. Adjacent and only tributary to Corinne are the headwaters of the Shoshone and Salmon rivers. It is also the natural base of supplies for Montana—the headquarters of the passenger, express, and freight business of the northern country. It is also said to be the only place in Utah where the Gentiles can procure land and do business free from the petty annoyances of Brigham Young.

### CHURCHES.

The two first denominations to reach this place were the Presbyterians and Episcopalians, the Rev. Mr. Hughs of our Church, and the Rev. Mr. Foot, Episcopalian, holding their first service on the same Sabbath. The Episcopalians secured the first church building, the Presbyterians the first organization and resident minister. The strictly religious element in the community is very feeble, perhaps four Presbyterian, four Methodist, and two or three Episcopalian communicants to a population of one thousand. Average attendance at church perhaps thirty; Sabbath-school, from fifteen to twenty; unless, as actually occurred, a steamboat arrives, or a circus is held on Sabbath across the street from the place of meeting, when the attendance at preaching was three or four.

The services, until the completion of the Episcopal church, are held in the City Hall, which is a room about sixteen by eighteen feet, made of rough, unplanned boards, lighted not only from the windows, but also from the cracks, a quarter of an inch wide, between the boards composing the sides of the room; the rough benches being regularly borrowed from the gambling saloons near by. One Sabbath evening, at the conclusion of service, men stepped up to the minister and said



53 that the benches must be returned immediately, as they were wanted for a game of keno. The Roman Catholics are expecting to put up a stone church and establish an educational institution there soon.

And yet in this community, like similar communities in the far west, there are a few who love the Lord Jesus, and a few others, who, although not communicants, yet, from the force of early religious training, greatly desire that churches may be planted and sustained in their midst. At a gathering of such on the evening of August 6th, trustees were appointed, and a commencement made in the organization of the Presbyterian church of Corinne. Among the trustees are the leading physician and lawyer of the place, the latter, Mr. E. P. Johnson, being an old boyhood schoolmate in the classic valleys of the Schoharie and Mohawk.

Parties desiring inner views of the working of Mormonism, would do well to subscribe for the *Utah Reporter*, published daily and weekly at Corinne, Utah.

For the Presbyterian.

### THE UNION PACIFIC RAILROAD OCCUPIED FOR PRESBYTERIANISM.

*Messrs. Editors*—The Rev. Sheldon Jackson, acting for the Presbytery of Missouri River, has succeeded in securing three efficient young men for missionary work along this road.

Mr. J. N. Hutchison, licentiate, will occupy the four most important towns west of Omaha, between the Missouri River and the crossing of the North Platte.

The Rev. John L. Gage, after successfully erecting two church buildings, and being permitted to reap a spiritual harvest in Minnesota, has gone to Cheyenne and Laramie, to repeat his work of laying foundations and erecting church edifices.

The Rev. M. Hughs, compelled by the state of his health to resign his charge at Bellvue, Nebraska, has gone out to Rawlins, Bryan, Ogden, and Corinne, hoping, in the bracing atmosphere of the Rocky Mountains, to do full pioneer work.

In addition to the above, the Rev. Mr. Van Arsdale has commenced with great energy a second church enterprise at Omaha, in a part of the city wholly unoccupied by other evangelical bodies.

This gives stated Presbyterian preaching at nearly every important station

along this great highway of nations, between Omaha and Promontory Point—a distance of more than one thousand miles. These fields will be trying ones, and the young men greatly need the prayers and sympathies of God's people. These missions will also be costly ones; and to carry them on efficiently, and at the same time keep up the other enterprises claiming the attention and support of the Church, will require of the churches largely increased contributions to the Board of Domestic Missions.

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### A SOWER WENT FORTH TO SOW.

A missionary on the line of the Union Pacific Railway—indeed, he is a Bishop *in partibus infidelium*—writes as follows in a recent letter:

"I cannot tell you how glad I was, upon entering brother Hughes' room at Corinne, Utah, to see a pile of the Board's tracts. I helped myself to a supply; and on a long stage ride of five hundred miles up into Montana, I distributed them at the forty or fifty stations for changing horses. I venture to say this was the

### UTAH AND THE NEXT VEXED QUESTION.

BY THE REV. F. F. ELLINWOOD, D.D.

The question of admitting the territory of Utah as a State into the American Union, is one which at no distant day must be met. And as the population is more than nine-tenths Mormon, it will apply for admission as a Mormon State, with polygamy as an acknowledged institution. Congress has already passed laws making polygamy a crime; but how shall crime be punished when the people of an entire territory are the guilty parties? An attempt has been made to dispose of the question by portioning off Utah among other States and territories, and thus destroying its existence. Against this measure the territorial representative, Hon. Mr. Hooper, made on the floor of the last Congress a very able speech. Meanwhile Mormon settlers are rapidly occupying all the best lands of Utah, and every means of public improvement, as well as of agricultural development, is being pushed forward, and of course the feasibility or practicability of territorial dismemberment is constantly diminishing.

The Mormons do not seek to hide them-



selves from mankind in order to perpetuate abominations which cannot endure light and contact. They welcomed the Union Pacific Railroad, and they graded three or four hundred miles of its track with their own hands. And now Brigham Young and his people are building a branch railroad to their city, with the hope that they may hereafter extend it to the navigable waters of the Colorado river and open the whole Mormon country to the free access of the commercial world.

Aside from the peculiarities of their social institutions, it cannot be denied that they form one of the most creditable and most promising of all the colonies that have been settled in the central portions of our continent. Others have penetrated the mountains and the deserts for gold and silver, designing to remain only long enough to secure a fortune, while these people have sought permanent homes. Others have only delved and disfigured their transient settlements. These have transformed unsightly wastes into gardens of plenty. Others have, with few exceptions, given little attention to the organization of society on any permanent basis. These people have made organization their great aim, having brought even their most scattered populations under municipal regulation and social order. They have also established nearly two hundred schools, and built over a hundred churches. Coöperative stores, designed to secure all classes of merchandise to the consumer at the lowest prices, have everywhere been established, and whatever device could promote general economy and thrift has been adopted.

Agricultural and horticultural societies have been formed, and beginnings have been made in some branches of manufacture. It is a favorite boast at Salt Lake, that while the Bostonians imported a large portion of their great organ, its western rival was built entirely by Mormons, and on the ground.

Although these people have not until within a year or two been admitted to the privileges of the Preëmption and the Homestead Laws, yet they have already about two hundred villages and thirty incorporated cities. And now that they are availed of the Preemption Laws, they are making greater exertions than ever to gain possession of the whole territory. As an example of their zeal for expansion, and at the same time of the

wonderful power which their leaders hold over the people, I will mention a single incident.

At the close of the Sabbath service which I attended in the Tabernacle, one of the officers of the Church stated that a large number of brethren had been appointed to go on a mission to Bear Lake.

They were about seventy in number, and mostly young men. Many of them had not even been consulted. By this edict—for so it was—they were called to leave their homes and vocations at Salt Lake City, and to take up, or to “preëempt” land at Bear Lake, and find there a new home in all the wildness of nature.

Their names were publicly read, after which the great congregation was called upon to vote on the question of sending them. Instantly five thousand hands went up, and this large band were constituted “missionaries of the Church,” not to convert the heathen, but to get possession of as much as possible of Uncle Sam’s land for the future heritage of Mormonism. What Christian Church holds such a power as this? And where can a band of eighty young men be found who would go forth to the great West to plant the institutions of the Gospel.

Another means of power for conquest by the Mormons is the fact that the President and Prophet is the irresponsible manager of all church funds. *No report is ever made of receipts or disbursements.* How one hundred thousand people, in some sense enlightened, can consent to pay tithes from year to year into a treasury of which no account is ever rendered, is a stupendous mystery. And yet the confidence of the people seems implicit. And it must be admitted that the rare financial ability of Brigham Young has done well for the Church as well as for himself.

On his own account he has made large sums as a contractor, as in building telegraph lines and railroads, letting sub-contracts to his people with a margin of profit. He is also a very successful operator in real estate, owning large amounts of property in Salt Lake City and elsewhere.

In contemplating their present degree of prosperity, these confident saints count upon several direct interpositions in their history.



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When they were first driven to this desert they were nearly destitute of everything. It was a great labor to prepare for living at all. And when they had raised their first crops there was no market. But just then the California mining excitement broke out, and the crowd of adventurers and settlers across the country gladly purchased all they could raise, and finally a steady stream of California emigration gave them a permanent resource.

Later the United States army marched to Utah, and this, though at first dreaded as a calamity, created a still further call for their products, and left many stores in their hands. Last of all the railroad has been a source of great revenue.

But as they become multiplied in number they cannot depend on these occasional helps. Their public men are casting about for more permanent resources. They cannot become an agricultural people beyond their own consumption, for they are far from the great markets, and besides, their methods of farming can never compete with California on the west, or the prairie States on the east.

A beginning has already been made in the culture of cotton and silk, and these in a manufactured form may yet become staple exports. All less bulky articles of manufacture may be produced here, as well as on the seaboard. At all events the world may be such that the foresight of the Mormon leaders and the prodigious industry of their people of all classes and both sexes, will overcome every obstacle and work out an astonishing success.

So far, I can discover no symptoms of decay in Mormonism. I am inclined to think that many who have written about it have formed opinions from their desires, or written for popular effect, instead of honestly meeting unwelcome facts.

Joseph Smith, the founder of the sect, was of course an impostor of the lowest order—ignorant, loaferly, drunken, licentious. Polygamy was an afterthought. He had no revelation on that subject until years after the formation of his church—until his criminal relations with the wives and daughters of his own people had become so notorious, that the authoritative annunciation of polygamy was his only resource.

And yet, with this blasphemous beast as

their founder and prophet, I believe that the great mass of Mormons of to-day are sincere in their faith. It is like many other marvels of human credulity.

All the leading men of the hierarchy—a score or two—have at one time or another been abroad on the mission of the Church. They have closely observed the Gentile world and studied its abuses, until they now no longer hold the attitude of apologists. From a supposed vantage ground they become accusers.

They hurl back upon us the stigma of licentiousness, which lies upon all the Christian cities of the land. They point with scorn at the frightful prevalence of infanticide in even Puritan New England and the Middle States. They contrast their frugality with that extravagance among us which forbids young men to marry, and the tyrannous fashions which render it ignoble for woman to work.

They preach these things in their churches till every man, woman, and child is familiar with them. We can see their fallacy in justifying one evil by another. But their people do not. And besides, they forget that in comparing the good order of Salt Lake City with the vices of Chicago or New York, they are not comparing Mormondom with the Christian Church, but with a city of which the Christian Church is but a small part, and over which it has little control. Pour into Salt Lake City fifty thousand German infidels and all the mixed classes of human society, and the case would be very different. Or compare the Mormon colony with the Old Plymouth colony, which like itself was wholly a religious society, and which was not only orderly but pure, and the truth is apparent.

I have tried to ascertain the real sentiment of the female portion of the Mormon community. This is difficult, but I am satisfied that while women, as well as men, try to defend polygamy in the presence of Gentiles, yet it weighs like a horrid incubus on their spirits.

They seem to accept it only as a part of woman's disability, if not her curse. It is right in her view, only because according to the prophet's teaching, it is ordained of heaven. There is evidence enough that the wife who has given to her husband all her youthful love, looks forward with dread to



the time when in the fading of her beauty, a more youthful rival shall usurp her place, or even share it. It is not in the heart of woman to feel otherwise. All the sophistries and all the pretended dispensations of impostors in the world cannot change the deep law which in man and wife gives and demands a supreme affection.

There is no such thing as a Mormon home. Brigham Young's establishment is something like a large Hotel, in which the wives, still called by their maiden names, are boarders having apartments. This is bad enough. But with the poorer classes, many of whom have from two to four wives each with as many sets of children, all occupying a house scarcely large enough for one, and each wife jealous for herself and for her children, the case is simply horrible.

What shall be done with Utah? How shall our Government disintegrate a social mass so formidable and bound together by a three-fold bond—civil, ecclesiastical, and masonic? For within their so-called state is the church, and within the church is a secret society to which every boy and girl is initiated with strange mystic ceremony and with most terrible vows and oaths. Only He who in His own strong way destroyed African slavery, can solve for us this next vexed question.

### AMONG THE MORMONS.

BY THE REV. F. F. ELLINWOOD, D.D.

Salt Lake City is one of the most beautiful of cities. Twenty-two years ago it was a dreary waste covered with sage brush. A colony of one hundred and thirty Mormons passing through the Salt Lake Valley in search of a home, were induced to settle on this spot, because here was the veritable "Ensign Peak" which Brigham Young had seen in a vision before they left the Missouri river! Now we find a city of from fifteen to twenty thousand people, while up and down this and other valleys for five hundred miles are two hundred settlements and thirty incorporated cities, numbering in all one hundred thousand Mormons. This model city is laid out in one hundred and eighty squares of ten acres each, including the streets, which are a hundred and thirty feet wide. The houses are well built, and the very cheapest and poorest are extremely neat and tidy. There is not one filthy-look-

ing hovel such as we see in the Irish quarter of all other American towns. 86

The grand feature of the place is the pure and sparkling water which runs in small rivulets on both sides of nearly every street. It is also drawn off in rills into every man's yard and garden, and now after these few years it has embowered the city with shade and replenished it with fruit. It seems everywhere present, and the music of its ripple ceases not by day or by night. The source of this river of life—for such it is to man, and beast, and tree, and herb,—is among the snow-covered mountains which rise to the height of 11,000 feet a few miles to the east. Of course an elaborate system of dykes has been necessary in securing so blessed a boon. The people use the water for all purposes, and of course every means is employed, both public and private, to preserve it pure from defilement. It is common to see the laborer stoop over the curbstone and drink from his hands or his hat. The sanitary regulations by which mountain streamlets can flow through a town of such population and still be clear and fit for use, must be acknowledged to be quite remarkable. What a contrast to the gutters of many a "Gentile" city, choked with garbage and reeking with filth and the very essence of disease and death.

The chief public buildings are the theater, a fine structure erected and owned by Brigham Young, and in which he has a family box accommodating fifty or sixty persons; the Temple, of which only the magnificent foundation is yet laid; and the new Tabernacle, an oval or elliptical structure 250 feet long by 150 feet wide and eighty-five feet high. Its roof has a sort of tortoise-shell appearance, and is without spire or tower. It claims to seat ten thousand people, and five or six thousand are a common Sabbath audience. In one of the foci of the ellipse is a pulpit with numerous raised seats on either side for the Counselors and the "Twelve Apostles." Behind them is a tolerably well-trained choir, and the largest organ on the continent except that at Boston.

Every one calls upon "President Brigham." I was presented to him by Mr. Street, the excellent postmaster of the city. I also met the two Counsellors, and some of the "Twelve,"—among them Brigham



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Young Jr. The President is an apparently well preserved man of sixty-eight. His stature is medium and well proportioned. His hair is light and a little dashed with gray. There is nothing of coarseness or sensuality in his look or manner, and his conversation and whole bearing are at once affable and dignified. Few men in the world have gained a greater power, and one fancies that he can discover something of the secret in the attractive—not to say seductive—manner of the man. He is quick in perception, confident in opinion, and seemingly devoted to the true and the humane. One thing is certain: his people from the highest to the lowest have the most implicit confidence in the sincerity of his belief, the honesty of his administration, and the divinely directed wisdom of his counsels. He has led one hundred thousand people to the wilderness, and organized them in both temporal and spiritual concerns with wonderful success. He has gathered the ignorant and thriftless of all nations and wrought them into a common mold of religious thought, educating them to industry and a degree of taste in the arrangement of their villages and their homes. We must add however that he has been assisted by some able counsellors and by the power of a supposed inspiration from heaven. Thus he has more than ordinary human persuasiveness to help him.

His household establishments and the offices connected with his Presidency are all within the enclosure of a high wall and occupy a block. His principal house is surrounded by a gilded beehive, which very appropriately represents its populousness, and perhaps its industry. Other dwellings belonging to the family are less imposing but none the less thrifty. Several other houses in various parts of the city and one farmhouse in the country are also occupied by Brigham's households.

Frequently a reunion of his families occurs at the country seat. Some Gentile ladies were recently invited to join a party of six wives who were going out to dine in the country. It is a mistake to suppose that these presidential wives are drudges. They really support something like style. We met two of them riding with a turn-out which would have been creditable to Fifth-avenue. Still plainness and utility are the social law of all classes, not excepting the highest.

Of course the outside world can know but little of the manner in which an establishment of eighteen wives and forty-five children is conducted. The cares of this *pater familiarum*, and the difficulty of always securing harmony, can be gathered from the following incident. His son Oscar, a very youthful husband, quarrelled with his girl of a wife, whereupon the considerate father divorced her and *married her himself*!

Two of Brigham's sons have three wives each. One of the six was a year and a half ago a consistent member of a Presbyterian church in an eastern city. She made a visit to friends in Utah, accompanied by another young lady on a similar errand. Their party met on the way John W. Young, the third son of the great American husband. She was attractive and so was he. Indians threatened the passes, and the journey was prolonged. Wherefore—such is the frequent logic of life—within a month after their arrival, the young Presbyterian became the third wife of John W., and her friend the corresponding number three of Brigham Jr.

Several daughters of this swarming household are married to polygamists, and two of them *to the same man*.

The reader will excuse me from any further cataloguing of this kind, while I add a word or two on another subject.

#### Preaching in the Tabernacle.

As I left the President on Saturday, he invited me very cordially to preach in the Tabernacle the next day. Before coming on the ground and learning the situation, I had thought that if invited I would comply. But I promptly declined. And perhaps I shall be indulged in a few suggestions for the benefit of clergymen who may visit Salt Lake City.

A few years ago, when such visits were only occasional, it may have been well to preach in Brigham's pulpit. But now the Rev. Mr. Somebody is in the city every Sabbath, and the whole subject has passed into very questionable shape. The strange preacher may be assured of four classes of hearers:

1. About thirty magnates of the hierarchy, each of whom being a preacher, listens merely that he may gather material for ridicule and refutation when the distinguished preacher has closed.

2. Four or five thousand staunch Mormons who will not believe a word that the preach-



er says, and who listen with patience only for the excitement of seeing him thoroughly 'used up,' as scores have been before him.

3. A large number of Gentile residents who have witnessed the result of these courtesies so often, that they now earnestly protest against the perpetuation of so solemn a farce.

4. Many transient visitors who repair to the Tabernacle to hear the Mormons, and who are only provoked to find that Rev. Dr. — is to occupy the hour instead.

The Mormon apostles make up their discourses mainly from the points suggested by these Gentile sermons. It saves them study and preparation, and they certainly have become very sharp in the work of sophistical dissection.

The usual course is to follow the speaker with the standing remark, "We agree with our good friend. We believe this Gospel of salvation as truly as he, *only we believe more.*" In other words, "We honor our courtesy by allowing him to repeat his alphabet before us, and he has done it creditably. But we have passed far beyond these simple rudiments in which he lingers." Then follows the plea for Mormonism, illustrated by the vulnerable points which have been left unguarded.

For example: a Methodist clergyman some months ago preached on Christ as *The Way*. Brigham followed by showing that Mormons believed in Christ as the Way indeed, but they went much farther than this; they also regarded Christ as *The Life*! This was dwelt upon, and in Mormon eyes the Methodist was routed beyond recovery.

Some time since an Episcopal clergyman showed his fidelity to the usages of the Church by preaching to this astonished people in his gown. There was no end to the popular ridicule, and on the next Sabbath Brigham Young came into the Tabernacle clad in a sheet! This is authentic.

A week ago a Baptist minister from the East addressed the Mormons. He was so unfortunate as to wander into some compar-

isons between the Old and the New Testaments, in which the Old received a very subordinate place. This touched the sensitive point in the Mormon heart, and called out that staunch old warrior of Nauvoo memory, John Taylor. In a sharp reply which Secre-

tary Seward, then in the audience, characterized as a masterly piece of eloquence, he carried the entire audience with him. And a week after we found that a common topic with "Jew and Gentile" was John Taylor's annihilation of the Baptist Doctor!

Yesterday we heard Bishop — of the Methodist Church; and his sermon was able, though quite too long for such an audience. At the close of his discourse the sacrament was administered in bread and water. Brigham arose, and after passing the elements to the Bishop said:

"Our friend has given us an able discourse," &c., following with the usual assertion that Mormons believed all this and much more. He then added that the preacher had spoken of the believer as being received into the bosom of Abraham, Isaac, and Jacob, in the world to come. "Now I could not help thinking," he continued, "that all believers would, in that case, be received into the bosoms of *a set of polygamists!*" (Great laughter.) "And what a pity it is that any man should condemn a practice as unholy, which Abraham sanctioned and followed, and which did not prevent God from owning David as a man after His own heart! And; shall I tell you that Christ Himself was a polygamist? Perhaps I should not speak of it, as the Christian world would be shocked. But I reckon——." And here followed a series of "reckon"-ings so coarse and shocking and blasphemous that I cannot consent to spread them before the public eye. I can only say that the worst things that we have read of Brigham's faith, I have now heard with my own ears.

As I left the Tabernacle I felt bewildered by the contradiction of a sacrament and such sentiments, and withal, I pitied the Bishop who had opened this shocking service with an earnest Gospel sermon.

## Mormons and Mormonism.

SALT LAKE CITY.

This Capitol City and sacred Headquarters of the Latter Day Saints numbers about twenty-five thousand inhabitants; fifteen hundred of whom are Gentiles—that is, not Mormons. This foreign population is composed of Government officials, military agents, Indian agents, Wells & Fargo's agents, merchants, bankers, &c. Many of these have their families with them. An effective Prot-



estant church should long ere this have been organized in this centre of the Latter Day kingdom. The Congregationalists attempted this some time since, but failed, if my information be correct, rather from the character of the agent than the nature and conditions of the enterprise. The Episcopals are now making efforts to obtain a foothold, but do not seem to draw very effectively the anti-Mormon element. The time seems to have come when Protestantism must ignore High Churchism as distinctly, and for the same general reasons, as it now does Papacy.

#### PRESBYTERIANISM AMONG THE SAINTS.

I went to the source of civil and ecclesiastical authority among these fanatics, and had a long, curious, and interesting talk concerning the establishment of a Presbyterian church in Salt Lake City.

"What, it was inquired, "would be the Mormon views and feelings towards such an enterprise?"

"You have the right to carry out such an effort."

"Certainly, as a minister of Christ and an American citizen, I, or any other missionary of our Church, have the *right* to come and gather not only all the Gentile population into a Presbyterian community, but also to convert all you Mormons. Yet, what would be your feelings and actions towards such an one, were he here?"

"We would throw no obstructions in his way, provided he minded his own business."

"That is, you mean if he did not preach against nor in any way interfere with, Mormonism?"

"Yes."

"But a Presbyterian minister, faithful to his Master, would not likely be so passive. Again: Could a lot for a church building be procured within the city?"

"Yes, provided any of the saints would sell."

"But would they?"

"We think not."

"Then, the minister and his people would have to *squat* on some vacant place, as you Mormons did."

#### UNCLE SAM'S OFFICIALS.

Their situation here is certainly pitiable and degrading. It seems difficult to understand how any man cherishing the feelings becoming an American citizen, could accept an official position here. Nominally sent to judge and administer the laws of the United States—while Mormon authorities enact and

execute laws to suit themselves. Our authorities should act more dignifiedly; either send no officials, or support them to the last extremity in their authority.

#### POLYGAMY.

This crowning abomination among the members of the Latter Day Kingdom is much more complicated in theory, and more cunningly devised in practice, in order to delude, than is generally supposed. It is moreover an interesting fact, and very instructive, that many of the leading and successful semi-religious errors in the world's history have rested largely for their advancement upon perversions and abuses of the marriage relation, all uniting in transferring earthly irregularities into a dubious future for final adjustment. Mahomet's heaven of "women and wine," Swedenborg's "affinities," and Brigham Young's "sealed wives for the other world," are of a piece—all appealing to and seizing upon the lower passions of our fallen nature, and connecting them as religious tenets for full gratification in another world; all these systems being too gross, whereby to draw and hold deluded followers, with a proposed resting and final settlement in the present state.

In a late printed speech of Brigham, now before me, he vulgarly boasts in this wise: "People ask how many wives I have. Well, I don't know. I have fifteen which I care for; how many more belong to me I cannot tell." Now this, according to Mormon polygamy, may all be true enough. The President may not know how many wives he has. Fifteen certainly in his household, for whom he provides. But he may have besides, fifty, a hundred, or even Solomon's number of

#### About the Mormons.

Utah, the most populous of our Territories, contains at least 100,000 souls, of which all but about two thousand are connected with the Mormon Church. This "Gentile" population is chiefly found along the line of the Pacific railroad, they being most numerous in and around Corinne, where a daily paper is issued supporting their interests. The "Saints" occupy a large district extending through five degrees of latitude, and, owing to the snow bearing mountains of the north, and the sunny plains of the Colorado in the south, yielding a great variety of products, including those of the semi-tropical and those



of the higher temperate districts. Agriculture is almost the sole pursuit. Irrigation is necessary, and has for twenty-two years been used with great success. That was ut-

terly barren is now yielding large crops; and orchards, loaded with peaches, apples, and other fruits, are visible everywhere in and around the city.

The basis of population here is American and English, but the latter element is said to predominate in the Territory. Other European Protestant nations furnish a large proportion of the remainder, the later immigrants being mostly Scandinavian, of whom four hundred and fifty recently arrived in a single company. The same success does not everywhere attend their missionaries. Jews and Catholics are reported as inaccessible, and labors in other parts of the United States are represented by one of the elders as "the glean- ing of grapes when the vintage is gone."

The settlements are usually made in communities or villages, which are generally small; Provo, on Utah Lake, with 7,000, and Ogden, on the Union Pacific Railroad, with about 5,000 inhabitants, being the only considerable towns beside this city.

The trade of the Territory is almost wholly in the hands of the "Saints." A co-operative stock company, embracing almost every department from millinery to banking, is in vigorous operation. These places of business are surmounted with a sign, reading—"Holiness to the Lord! Sion's Co-operative Mercantile Institution." And it is considered a part of orthodoxy to patronize these. Other Mormon, as well as a large number of Gentile houses, are doing business in the city, and some of them with success; but they struggle against obstacles that are almost insurmountable.

#### THE SAINTS.

This city is to the Latter Day Saints, what Jerusalem was to Israelites. The effort on the part of the leaders seems to aim at a theocracy similar to that of the early days of the Jewish Church. They receive the Scriptures of the Old and New Testament as the Word of God; but they add as of equal authority the "Book of Mormon," and the "Book of Doctrines and Covenants," received through Joseph Smith and others who claim to have been inspired. They assert that this new revelation was given because all the Christian denominations had wandered into darkness; and that by this method God is about to restore the Gospel in its simplicity and purity to the earth.

Among the many particulars revealed are the government of the Church and the doctrine of polygamy. It is also affirmed that the messengers came from heaven anointing Smith, and giving him power to communicate the Holy Ghost by the laying on of hands, which power is held by his successors in office. All other ordination is considered invalid.

Brigham Young, as president, is the head of the Church. He is assisted by two vice presidents, twelve apostles, seventy elders, bishops of wards or districts, and other officers. Though the United States is represented by a full corps of faithful territorial officers, these rulers ordained by the Church, hold in reality, though not in form, the influence which controls the territory.

#### POLYGAMY.

Polygamy is more generally practiced than formerly, about one-fifth of the male adults having adopted it. Others profess to receive it, but make their inability to support an additional wife a reason for not entering this higher sphere of grace. To be eligible to the office of bishop, a man must be the husband of at least one wife. The laws of Congress affix severe penalties to the practice of polygamy; but as the juries are all Saints there has been no conviction for this offense. They claim that the law is unconstitutional, as it interferes with their religion. In conversation with some as to the probable course of the people should this law be enforced, I was told "nothing could induce us to put away and desert our wives and children;" and that if the issue be made they will leave their favored home and find another. In this connection I may say that they have purchased and are cultivating a considerable tract of land in the Sandwich Islands. It is not, however, asserted that this is to be their future dwelling-place.

They ridicule the suggestion of Vice-President Colfax, of an additional revelation prohibiting polygamy. The Josephites, who follow the son of Joseph Smith, as the successor of the prophet, and who oppose the peculiar institution, have as yet but little numerical strength or influence.

#### THEIR WORSHIP.

There are no religious meetings during the week, but the Sabbath is mainly occupied with public worship. Each community has its church, but here the whole city gathers in the tabernacle, close by the unfinished temple. They meet at ten and two o'clock, the afternoon attendance being about fifty per cent.



larger than the morning, and estimated at from four to five thousand persons. The audience chamber is said to hold at least 8,000, but it is filled only at the general church conferences held in April and October.

Preaching is not confined by law to any officer or class in the church, any member being liable to be called upon for an address. It is however chiefly done by the men in authority, Brigham preaching once per month, and some one of the more able and eloquent speaking each Sabbath. The history of the persecutions and sufferings of the Saints, their wonderful deliverances, the peculiar doctrines of the new revelation, and the deficiencies of all other forms of religion, are frequent themes. Candor compels me to say that some of the expressions used in speaking of polygamy are not appropriate in a mixed audience, and that unfounded assertions are made respecting "Gentile" women. Adjectives are sometimes used by the Saints in expressing their holy indignation at the Gentiles, which in other communities would be called profanity.

The singing is mainly congregational, but it is led by a well-trained choir, and accompanied by a large organ. The hymns embrace many of those long dear to Christians of every name; but there are others written for the use of the church, one of which was sung in my hearing, representing Joseph Smith as a martyr, now among "the gods" planning for the redemption of "Israel," and also as their ever-blessed and eternal intercessor. Evening services for prayer and conference are also held in assembly rooms in the various city wards.

#### SABBATH SCHOOLS.

Sabbath Schools are generally in operation throughout the Territory. In those visited a cordial welcome was extended to strangers, and an opportunity was given to speak for Christ to the more than two hundred children present. The whole school had the same lesson—a portion of the Gospel by Matthew—which was expounded by the Superintendent in an interesting and forcible manner. All the children, at the age of eight years, are formally admitted to the church. The hymns sung here are from the standard book used in the tabernacle. The opening hymn began, "Hurrah, hurrah, for the land of the free;" the closing one, "We thank thee, O God, for a prophet"—expressing gratitude for the sending of Joseph Smith. In the library were a few books of doubtful character, such as Dickens' novels. Fully two-thirds, however,

were from the excellent and attractive books for young and old issued by the American Tract Society. They had evidently been well read, and, like the Scripture lesson taught, cannot fail to have a salutary influence in the families. The children sat well-behaved through the usual session of two hours.

#### OTHER CHURCHES.

For two years the Episcopalians have maintained a missionary church here of fifty members, under the rectorship of Rev. Mr. Foot. He is assisted by the chaplain at Camp Douglass, in the vicinity. A free day school and Sabbath School are also in operation under the same direction. They worship in Independence Hall, a building owned by the Congregationalists. This is the only Gentile church in the city. In the same room, but at another hour, the Josephites hold their worship. It has already been stated that the books of the American Tract Society are used in the Sabbath School libraries. At a recent conference with one of the Society's Secretaries, promises were given by leading men of the "saints" of co-operation in efforts to circulate these publications by colportage throughout the Territory. The effort is commendable, and it is hoped that the Society may be able immediately to enter upon the work.

Yours, &c,  
Salt Lake City.

#### A Voice Beyond the Mountains.

It is the Macedonian cry—"Come over and help us." Fields are white for the harvest. From the mining regions and towns on the line of the great Pacific Railroad, request is made—"Send us a minister of the Gospel." In many places the name of Christ is never spoken, except with blasphemous lips. It is sad to see guileless youth come from the home of a praying mother and the family altar, to find no minister to speak of heaven,—no church bell to remind of the Sabbath morning. So vice is honored and walks abroad at noonday unrebuked. The enemy triumphs. We need ministers with the missionary spirit to visit such places as are described in the following extract of a letter from Rev. Sheldon Jackson, our new district missionary:

"CORINNE, UTAH, July 24th.

"This is a city of over one thousand inhabitants, four-fifths of whom live in tents. Bro. Hughes is preaching here;—lives in a tent and takes his meals out. Your Sodom—Cheyenne—is a paradise beside this place. Bro.



Hughes, or any other minister that can stay here, is a hero whom I greatly admire. The town is an arid, sage-brush, alkali plain,—no water, 'no anything,' but people and dust. I already long to get away from it. The heat is terrible;—Thermometer reported this A. M. at 110° in the shade. Breeze springing up this P. M. I spent last Wednesday at the Sweet Water mines. We ought to have a good man to go there. Bro. C.—the Congregational minister, has left the mines, and they are without the Gospel."

We need men; we need money;—we need the prayers of God's people. A full treasury would enable the Boards of Domestic Missions and Church Extension to plant the cross in these growing towns in the West. Next to ministers, our greatest need is that of Church buildings. A few weeks since the writer preached in Cheyenne on the street, with a dry goods box for a pulpit. The choir were seated in a buggy, when the horse became frightened, and away went the choir, singing as they went. Another minister engaged a store and liquor shop for preaching every Sabbath evening. At the appointed hour the hammer fell—goods were replaced on the shelf, and a hoarse voice announced—"Nothing will be sold for three quarters of an hour—we are going to have preaching;—if you don't want to listen, you can leave!"

Sometimes we preach in a hall, divided by a curtain, where the clink of glasses in an adjoining saloon chimes with the music of the Gospel of Christ! Theatres, saloons, and ball-rooms thus become subservient to the Gospel of Jesus! Or we occupy an unfinished school-house at one hour, and a universalist or spiritualist preacher at another. Sometimes I appoint a week day meeting,—and a puppy show comes along and the house is let to them. Yet pioneer life has its joys. Two weeks since we organized a Church in Cheyenne of nine members, and last Sabbath took a collection of ten dollars for the Board of Church Extension. The claims of all our Boards in some sections are presented to each Church however feeble. Of Cheyenne more anon.

WYOMING.

DIVINE SERVICE.—Sunday last, for the first time in several weeks, the citizens of Corinne was favored with regular church service, under the direction of the Rev. E. E. Bayliss, who has lately established himself among us. The morning and evening services were very largely attend-

ed by an attentive and appreciative audience, and the minister, who is a fluent and easy speaker, kept the attention of the audience by a clear and convincing line of argument, his illustrations and comparisons were happy in selection and clearness, while his touching eloquence went to the hearts of all present. In the afternoon preliminary measures were taken toward the establishment of a Sabbath School, when a large number of children and parents were present, who evinced great interest in the work. We may now look with certainty to the permanent establishment of regular church service each week, and a Sunday school for the children, the need of which has been greatly felt heretofore.

PERSONALS.—Rev. Sheldon Jackson, who, it will be remembered by many, sojourned with us a short time last summer while on a tour through the Territories, is again with us, this time prepared to establish a church in our thriving city.

REV. W. E. HAMILTON, of the Presbyterian Church of Rawlins, Wyoming, has been delivering a very interesting and instructive course of sermons, or, perhaps, lectures, on Sunday evenings. The first was on the subject of "Natural Religion." The second was on the "Deity Studied from a Natural Standpoint," and the third, which was delivered on last Sabbath even-

1879

THE church at Evanston, Wyoming, has been repaired at an expense of \$700.

REV. WM. E. HAMILTON has removed from Laramie, Wyoming, to Kearney Junction, Nebraska.

A CHEYENNE paper says: "Those young men who failed to hear Rev. J. Y. Cowhick last night, on the life of Joshua, missed a rare treat. It was a sermon just suited to young men, and especially to the young men of Cheyenne and the West. Mr. Cowhick is a very eloquent and pleasing speaker, and has justly earned his present popularity."

1879



93 At Promontory, 1,084 miles from Omaha, the Union Pacific road connects with the Central Pacific of California, from which present point of union the distance to Sacramento is 690 miles. Previous to agreeing upon Promontory as a temporary connecting point, the Union grades had pushed westward about seventy miles to Humboldt Wells, and the Central line was nearly ready for the rails as far east as Ogden, a distance of fifty miles. Thus, for over one hundred miles, there are two road beds, always in sight of each other, and usually but a few rods apart. Here for months the laborers from the East, with their construction trains, worked side by side, and in perfect harmony, with the Chinamen and their trains from California. The Central Company is now insisting upon coming to Ogden, while the Union desires the junction to be made at Promontory, and the settlement will probably involve the action of Congress.

For over five hundred miles from Promontory, and to the line of California, near Reno, where the foot hills of the Sierra Nevada are reached, the road traverses for the most part what may well be called the great American Desert. That fabled spot which covered such vast territories upon the maps of our boyhood has been pushed back by the Union road over the Black Hills and across Laramie Plains to the very spurs of the Rocky Range beyond. But at present it does not seem from the line of the road as if it could go further. From the Laramie Plains to the Wasatch Range, nearly four hundred miles, it is almost continuous. There are some fertile valleys and green hills, but for the most part it looks like and is the desert. Still, wherever water touches it, green fields exist, and the great Mormon experiment shows that where pure water can be had, this desert can be made a garden, at least by contrast. But for many hundred miles of the portions adjacent to the road water is impossible, and all must acknowledge that the desert of our old text books has by a long journey west been found again.

The Central road runs thence across much of Utah and nearly all of Nevada in this dry sage bush country, which for agricultural purposes now seems valueless. What its friends say for it will be stated further on.

For this long stretch from Promontory to the base of the Sierra Nevada the Central Company have constructed an excellent road. Its grades are heavier and its curves shorter in many places than on the other line, but it had infinite stores of gravel, and stone, and splendid timber to draw upon for all its line. Every mile it constructed till it had descended to the eastern base of the Sierras was a storehouse of material; and these advantages are apparent upon the division which joins the Union. Like the Union, the Central had an army to feed and give water to, and furnish with all the material for the great

task. But while it had timber and stone near at hand, it brought its laborers from China, its rails and engines, its cars and machinery across the Isthmus and around by Cape Horn. So its difficulties, though different from those of the other line, were very great. From Promontory to Reno the road is at an average elevation of 4,500 feet above the sea, and except for a dozen miles is at no point below 4,000 feet, till after the descent of the Sierras begins. Over this range the grades in many places rise to the maximum allowed by the law, which is about 116 feet to the mile, and the curves run up in some instances to ten and fourteen degrees, though the latter curvature will soon be reduced to the former figures.

No better road-bed can be found in any hilly section of the United States than this which crosses from Reno to Sacramento, and no such mountain engineering can be found, even for short distances, upon Eastern roads. The Union road over Black Hills and the Rocky Range, and this over the Sierras, throw all that the Cheat river or Altoona districts of the Alleghany can offer far into the shade. Those Eastern ridges would only serve for foot hills here.

From Reno the road rises 2,517 feet in 49 miles to the summit, whence it descends 5,657 feet in 69 miles. For all this distance it is in sight of perpetual snow, and for many miles above it. As to equipment the Central road is much behind the Union. The latter has better rolling stock and has it in greater abundance than any road in the United States that approaches its section east of the mountains in length. The California company had to bring its cars and engines and the machinery of all kinds which it used in its shops on the road from the east by sea. There were few on the coast who had had the experience in railroad building, and railroad running, which a residence at the East among the net-work of roads with all modern equipments brings. For this reason, and for kindred ones, which will at once occur to the reader, the cars are not as luxurious or as numerous, and the shops not as well stocked with machinery as on the Union road, which had Chicago and St. Louis for storehouses of supplies. Palace cars, equal to any in the land, are plenty on the Union road, with other cars to match, are coming now at the rate of two a week for

the Central road. Until the two common passenger cars from Springfield reached California, the Coaches in use here were such as were common on the great lines in New York and Pennsylvania twenty years ago. Before the season closes there will be no line of road in the world, be it long or short, with more or better modern railroad equipments in proportion to its length and its requirements.

#### THE SNOW.

The long line of iron runs over range after range, almost among the clouds; it sweeps over dry plains; it runs through miles of deep canons; it crosses gorges,



and winds for hundreds of miles along high crests and their foot hills—all these difficulties have been surmounted, and so far as practicable grades, and curves, bridges and tunnels can make it, there is an excellent roadway open across the continent. There remains the problem of the snow. Last winter there was detention on both roads. But the future cannot be judged by that reason. Neither company had had the needed experience. And besides, both were deeply engrossed in pushing their line. The great business, mentioned above in outline only, was going on. To it the main energies of all were devoted. And yet the moment the snow came to give indications of what would be needed, large parties were set to work to supply the want.

On the Union road snow walls and snow fences to direct and control the drifts were built for many miles in the Black Hills, over Laramie Plains, and the slopes beyond. The fall of snow along the Union line, and indeed to the base of the Sierra Nevada, is very light. About the Black Hills, last winter, that which caused all the trouble was but three inches. The drifting did the mischief. The officers of the road, and particularly those who fought the snows in all these passes last season, have perfect confidence that there will be less delay the coming winter than on the through Eastern lines.

Long before the snows begin there will be walls and fences wherever they are needed over the entire length of the Union road.

Upon the Central the snow falls deeper. Fifteen feet is common, and nearly twice that has been known. But it does not drift. It comes saturated with moisture from the Pacific, and is not driven by the winds. It is confined within a belt of about fifty miles. Little of it passes far beyond the summit of the Sierras, even as little rain passes east of them in the summer. This accounts for the dryness of the snow on the Union road, and for its light fall on Laramie Plains and the Black Hills.

Before winter the California line will have sheds across the entire snow range. The magnitude of this part of the work must be seen to be appreciated. The surrounding mountains, rivaling the alps, and the triumphs of engineering skill along the roadway, do not detract from it. The effect is that of a train running at full speed through a roomy, rough depot for nearly fifty miles, with side track, water tanks, woodsheds, turn-tables, stations and stalls for locomotives, all complete, and under the roof. Fortunately, the mountains where the sheds are needed are covered with such a growth of pines and redwood as no Eastern State can boast, and the great trunks of these trees, cut into suitable lengths, hold up the strong frame work of the roof. Both roof and sides are boarded, and everywhere made strong, while the whole is anchored solidly to the rocks. These sheds cost \$20,000 per mile, and those best fitted to judge have perfect faith

in their success.

No pains or expense are being spared on either road to do all that past experience has suggested to prevent delays from snows hereafter. Next winter will develop the relations of the snows to the success of the road. For that it is but fair to wait. The experience of last winter was with a road almost wholly unprotected.

#### DOWN FROM THE MOUNTAINS.

Leaving the region of perpetual snow, the road soon runs down to the western foot hills of the Sierras, through the gold mines of these hills—of which more hereafter—and out into valleys laden with flowers and fruits which the East does not produce, or if produced there at all, found weeks later and of far less luxurious growth. Apricots, cherries, apples, raspberries, blackberries and strawberries, all of the largest; and in the yards of Sacramento oranges ripening, and peaches ripe. From perpetual snows to these fruits between dinner and supper—such was the change. And added to the fruits, were flowers which are found of stunted growth in our Eastern greenhouses, here filling even the humble enclosures of the poor, of a size that must seem like fable to such as have not looked upon them, and giving flowers in endless succession the year round.

At Sacramento passengers are transferred to steamers and taken to San Francisco, a distance of 120 miles, thirty of which is through the beautiful bay which looks out through the Golden Gate upon the Pacific. At present there is a railroad running to Vallejo, twenty-eight miles from San Francisco, connecting with steamers for the latter place. But the road does not work well with the Central, and the best route is by the Sacramento river. Early in the coming autumn the Central road expects to have a through line completed.

along the whole surface of this far-reaching plain. Between these the road winds, producing the effect of running constantly in a long valley, with regular ranges on either side within a short distance. These ridges are often so worn by the winds and storms, and probably by former convulsions, also, as to present all shapes of towers and pyramids, of fortifications and great castles that the fancy can picture. But all in all, it is a dreary region, and in spite of its old rocks and ranges, at least one whole day's ride through will become monotonous, and the longing for the snow ranges again grows strong. Even the steaming hot springs which are passed speak too strongly of a desert, with their sulphurous fumes, to attract much attention.

The Wasatch Range repeats the scene at Cheyenne and Laramie, and the great mountains rise in grandeur again. The traveler feels the force of the expression, "Like the shadow of a great rock in a thirsty land." From Wasatch the road descends through Echo and Weber canons to the level of Salt Lake.



On each side great precipices of red sandstone rise a thousand feet or more at intervals, leaving only space for the road, the stage road, and the narrow, foaming, plunging river between. For nearly fifty miles the road is thus overhung for the greater portion of the way, though it is seldom that the cliffs rise perpendicularly on each side at once. One side or the other retains the rounded slopes of its extremely precipitous hills. At Devil's Gate the river, with its great flood of water, rushes through a pass between rock walls three thousand feet high, and at the bottom only ten feet apart. The railroad runs over the roaring stream as it shoots out in waves of foam near a hundred feet below the track on the bridge. It seemed a fearful place to stop the train for a view; and yet, as the brain became accustomed to the spot, the sense of danger was quieted by the grandeur of the scene.

Emerging from the Weber at Devil's Gate, the level of Salt Lake is reached, two miles beyond, at Deseret. Salt Lake City is 25 miles to the south. Its beauties, but chiefly its iniquities and its national disgrace, must go for a separate letter.

#### THE LAKE FROM NEAR PROMONTORY.

Soon after leaving Promontory there are two views of Salt Lake that are said by those who have traveled Europe and Eastern Asia over, to have few rivals.

The train is running upon the sage desert between the low ranges mentioned before, when upon rounding one of them the lake breaks upon the view and in a few moments fills all the foreground of the picture except the narrow belt of prairie which intervenes. The water here is ten miles wide. First beyond it are the ranges, purple in the sun light, and still above are snow ranges, easily traced for over one hundred miles. There was no haze in the clear air of those elevated regions, and the clouds and the sky were of colors which none beholding for the first time would have called American, and none once seeing would have ever yielded anything to Italian skies again. The water had all the green and blue which artists have heretofore reserved for Asiatic scenes. The white caps which broke over it deepened the effect, and from the brown prairie at the feet, across this beautiful water, up and over the purple mountains far higher along the ranges of pure snow, and upward through the softer and whiter cloud peaks to that indescribable blue dome overhead, every line of landscape, and gleam of cloud, and shade of color, and reach of sky was beautiful, more beautiful than our softest dreams of all the East, based upon what painters and poets have told. And then it was American! Would that all in our land could see it and be as glad and proud as those who have felt its beauties.

Beyond this a similar scene comes again with all its glories, and you go out into the desert to feast upon the memory of them till, some hundreds of miles beyond the ranges of the Sierra, with their dense

green forests of giant pines, come into view. Though not as high as the Black Hills at Sherman, all the features of the Sierras are those of immense mountain ranges. The gorges are deep, so deep that the streams and roads at the bottom of many seem never to be stirred from their repose, and range succeeds range, sharp and jagged and snow crowned, till the horizon seems to shut in nothing but a great ocean of mountains. And with their sleeping lakes, which gleam through many passes, there is little grander in the Alps, as those who have seen them say, and nothing more imposing or beautiful there.

After circling around their crests for nearly half a day the train glides down from one level to another, till it reaches the plain laden with orchards and grain fields, and passing on its way the fruits and flowers of nearly every climate. From one day's experience it seems as if the interest of the long journey will be fully matched by the wonders of the coast. But of this again.

H. V. B.

#### Specials

The *Patriot* of the 21st thinks that Lucas county will not more than furnish herself with wheat this year.

The *Voter* of the 22d brings a better report from Marion County, and says wheat will be a two-thirds crop at the least, and corn promises well.

#### THE FAR WEST.

*Corinne, its position and prospects—Business and inhabitants—The Celestials—The U. P. R. R.—Cheyenne—Home.*

Special Correspondence State Register.

My last letter from Salt Lake left me on the homeward path, but through the treachery of the mails I preceded it several days and in the meantime paid a visit to

#### CORINNE.

This embryo city is situated on the west bank of Bear river and near the shores of Bear River Bay, an arm of Salt Lake. The river is a splendid stream; not wide, but very deep and navigable up to the U. P. R. bridge, by boats of heavy draft. It empties into the bay some seven miles from Corinne through a narrow neck of land that has been formed by the alluvial deposits of the stream which, though some seven hundred miles in length, has its mouth only one hundred and fifty miles from its source. It is crossed twice by the railroad. A natty little steamer the "Kate Conner" built in the river Jordan near Salt Lake City plies upon its waters making pleasure excursions out



upon the lake, or transporting ties, etc., from the other side. A feasible project would be to put on a line of steamers of good capacity for freight and passengers, and make regular trips from Corinne to Salt Lake City, and I predict that it will be done at no distant day. The trip would be a delightful one; passing out of Bear River into Bear River Bay, thence through Salt Lake, near the Church Island, where Brigham Young or the Church has from one to three thousand head of horses, in charge of a few rancheros, thence through the fresh water Lake into Jordan, landing at the foot of one of the principal streets of the City of the Saints. Returning, the vessel could take the other side of the Island, which is by the way about three miles wide, and fifteen miles long, and is for the most part a mountain peak with snow on its top.

One of the youthful belles of Des Moines has the honor of standing god-mother for Corinne, and I am confident that the time will come when Miss Williamson may be proud of her namesake if she is not already. It is located upon the only desirable site for a city, that there is on the U. P. road, west of Laramie—in the midst of a most fertile valley, where over a hundred thousand acres of the best land west of Iowa immediately surrounding the place, can be brought into cultivation by irrigation from the Bear River, at an expense of not more than \$1.00 per acre. Competent engineers have made careful estimates, and state that the work would not cost over one hundred thousand dollars.

Corinne will most probably be the point of connection between the Union Pacific and the Central Pacific roads. Promontory, the present junction, is totally unfit for the purpose in every respect, and it is already decided that it shall be farther east. The Union Pacific stands for Corinne, the C. P. for Ogden, but Corinne is the only point where suitable transfer grounds can be had, and is from its location at the head of navigation on Bear River, and from its situation as the permanent point of supply for the Montana and Idaho country, the best natural location for the common ground of the two roads. The C. P. has graded its road bed to Ogden station, a point some five miles south of the Mormon town of Ogden City, and the U. P. have graded west of Corinne some seventy-five miles, so that the

grading of the two tracks overlap about 100 miles, I am sure the U. P. Company will ever consent to make their connecting point east of Corinne. It would be a virtual abandonment not only of the Montana and Idaho trade but would secure to San Francisco the bulk of the Salt Lake freight. Even if the C. P. finishes their road to Ogden the U. P. will not abandon their road east of Bear River, so that in any event I consider the position of Corinne as secure, and if, as I think, the transfer grounds are located here, then it will undoubtedly be the largest city and best point for trade between Omaha and Sacramento. I haven't a single corner lot in the place, so this is my unbiased judgement.

There are some very heavy dealers here, with stocks larger than can be found in Des Moines even, that are jobbing goods to all the mountain country; to Idaho, Montana, to the large Mormon settlements in the upper part of the Valley and even to Salt Lake City. There are over one hundred business houses, many of them in tents, some few frames, several substantial and good sized adobe houses, most however, of wooden frames sided and roofed with canvass. (Rev. Mr. King's paper house would be just the thing for that country.) In these houses and tents all kinds of business are carried on. Dry Goods, Groceries, Hardware, Agricultural Implements, Banks, Bookstores, Drug Stores, News Depots, Hotels, Boarding Houses, Millinery establishments, Photograph galleries, Theatre, Saloons, Dance Houses, and all the concomitants of a large city, not excepting an enterprising daily paper, the *Reporter*, which, with an excellent job office attached, is published in a canvass house. There are some forty or fifty Chinese here with saloons, wash houses, &c.—The head tycoon of the Chinese population is Ping Chung, a wholesale dealer in Teas; an intelligent, good looking celestial dressed in the traditional blouse and pigtail.—Ping is the undisputed owner of a corner lot in Corinne and a dusky, almond eyed exceptional specimen of female loveliness. At least the General said she was. Mr Chung declined to introduce her, fearing no doubt we were emissaries from Brigham Young. We got a few sly glances at her however, as she sat on her lounge in the adjoining apartment read-



97 ing from a Chinese book in sing-song style. Ping is not enamored of his location as tea is not the accepted beverage of the Corinthians, and having heard of Des Moines asked me many questions in regard to it, from which I infer that Des Moines may soon expect vigorous competition in the tea trade. I advise Hanly to spike Ping Chung's gun by importing a corps of Celestial clerk. Ping is business all over and has remitted over forty thousand dollars to China since his advent in America.

A Catholic educational institution is to be built here, and Gen. Williamson is erecting a neat Episcopal chapel. There is a church and school-house already in occupation, with, I believe, regular services by Episcopal, Methodist and Presbyterian ministers.

John Tiernan, formerly a merchant of Des Moines, is operating here, and the best meals I had on the route, were at the boarding house of Mr. John Closser, a Second street dry goods man of '56. Judge Wells Spicer, formerly of Cedar county, Iowa, is keeping hotel and looking after legal matters. There are other Iowans here and hereabouts whom I did not meet.

This is the same town that was started west from Cheyenne with the U. P. Railroad, that halted at every new made station, but started on again, leaving but little more to mark the spot than a saloon and a station house until it got to Corinne. Then a few of the worst of the liquor sellers, a large portion of the gamblers and a choice selection of the Demi Monde went on to Promontory, the rest stay at Corinne, which has also received accessions to its population from the Pacific coast,

On my return trip I met Mr. Reed, the engineer in charge of the construction of the Union Pacific road, who has certainly done his work well. I am no railroad man, but I have traveled on most of the railroad in the United States and on all of the great passenger lines, and though my opinion won't weigh against a Morris', I will say that there is no smoother riding road in the country. The soil is peculiarly adapted for road-bed—it packs solidly, and keeps its place. There are a few temporary bridges that are being replaced with substantial ones, and a few curves to be taken out, a few ties to be renewed, and the road will be unexceptionable, both as to road-bed and rolling stock. Many of the long curves which a

a superficial observer would think might be avoided, are made in order to reduce the grade.

Our fellow townsman H. M. Hoxie the Assistant General Superintendent, who was one of the wheel horses in the construction of the road and is now in the immediate charge of its operating department has his headquarters car stationed at Uintah, but as he was absent at San Francisco I did not meet him. Col. Hooker, however, who is keeping a watchful eye over the interests of the C. R. I. & P. R. R. in "ye western wilds" came with me to Cheyenne, I took excellent care of the Colonel and his *wardrobe* while there, and dispatched him westward next morning on his way to the Pacific.

Cheyenne has been written of so much that I can add nothing new. It is a neat little city, of about 2,500 inhabitants with all the business interests of an older city.— It has lost its *hard* character and is a pleasant, bustling place in which its people have an abiding faith. It has many business houses with large stocks of goods. Colorado territory is its principal market. I made a note of the amount of freight received at this point, with other items in regard to it which I have unfortunately lost. The figures were astonishing and went far to dissipate the idea I had formed, that it would be difficult to operate the Pacific road so as to make expenses. Cheyenne is the headquarters of the Territorial Government. Gov. Campbell takes great interest in Wyoming and will do all in his power for its development. It now contains about 12,000 inhabitants, the principal points being Laramie, South Pass, and Cheyenne.

There are two excellent daily papers here. The Cheyenne *Leader*, the Republican organ, is published by A. N. Baker, and is one of the REGISTER's most valuable exchanges on account of its early news from the Mountain country.

I stopped at Cheyenne, designing to go to Denver, but missing the first coach and the inside seats of the next one having been engaged by telegraph, I decided, after laying over a day, to postpone my Colorado trip until the railroad from Cheyenne to Denver is completed next year; and taking the train at 7 P. M., found myself in thirty hours, seven hundred miles away and at my own door step, in the best and handsomest



city in the best country, in every respect, between the Pacific and—well, say the Atlantic—that is broad enough to suit any Des Moines reader, and besides it is the unalterable opinion of

M. QUAD.

Correspondence of the Presbyterian.

### JOTTINGS DOWN ON OUR SEARCH FOR THE SUNSET.—No. III

Our last letter left us all, spy-glasses in hand, on the top of the Rocky mountains. It was mid-afternoon; the sky shone over us cloudlessly, intensely blue; the rosy tinge familiar to the students of Bierstadt's pictures, was slowly creeping over distant mountain top and nearer plain. There came into our minds the beautiful verse of an old singer in Israel:

"The roseate hues of early morn,  
The brightness of the day,  
The glories of the sunset sky,  
How fast they fade away!

O! for the pearly gates of Heaven,  
O! for the golden floor;  
O! for the Sun of Righteousness,  
That fadeth never more!"

Owing to a fraternizing with the very courteous assistant superintendent of the road, we were helped to a seat on the *cow-catcher of the engine*; and so we did not descend the Rocky mountains after any mundane fashion, but, as nearly as lies in human practicability, we flew. Of all delights, recommend us to a ride on the cow-catcher.

The views were beautiful. One after another the vistas opened before us—"Ossa on Pelion piled"—mountain-top on mountain top; ragged defile and smooth ravine, overhung with the rose-colored haze, bright with brilliant-hued wild flowers, resplendent with sunshine, and all the more radiant from the rarefied state of the atmosphere. Every sense was immersed in enjoyment that was almost painfully intense. And when we afterward sat up on the engineer's seat, and watched the driving of the engine, saw the intent, absorbed look of the engineer, and then thought of all that depended upon that intent carefulness, and of how little the passengers cared for or thought of the engineer, as they comfortably sat at ease in the cars, there came to us a vision of the great Guider and Director of the universe, He who "neither slumbers nor sleeps," without whose know-

ledge not a sparrow—that wee brown bird—can drop to the ground; and the parallel arose of our carelessness and His watchfulness, our ignorance and His omniscience, as being faintly shadowed forth in the engineer's care for his train, and the passenger's lack of thought. And ere such musings were over, the engine had safely brought us to the level land again, and the evening shades and coolness bade us seek the shelter of the car. But not very soon will memory lose her picture of that afternoon's ride down the mountains, with all its beauty and grandeur.

The scenery through which we were now passing varied but little as mile after mile was traversed, until we reached Echo Canyon, and there, indeed, admiration was excited upon every side. Tall, perpendicular rocks, "Needle Rocks," "Pillar Rocks," towered up, up into the heavens, their dusky red color standing out against the more than Italian blue of the canopy over us. (The skies are *too* blue in this western region; you long for clouds and cloud shadows on the mountain sides, for something besides the deep, deep sapphire which stretches from horizon to horizon.) The road winds along the narrow bank, beside which dashes, flecked with foam and radiant with ripples, the Weber river. This gorge is the only opening in the continuous, stony chain of mountains *for hundreds of miles*; and but for this stream and its gap, no place could have been found in which to locate a railroad.

The platform of the rear car was covered with eager lookers at the scenery. To us this part of the road was of special interest, for it was located and built by *our* engineer, and we felt an attachment for each tie, an interest in every spike.

All through this gorge the ride was delightful, winding beside the ever turning river, now on this side of it, now on that; through the "Devil's Gate," where the rocks pile up above you till they almost shut out the sky. We enjoyed each turn more than its predecessor, and finally arrived at Echo, a beautifully situated, tiny hamlet.

By this time we had come up to the excursion train containing the representatives of the Odd Fellows of the United States, who were going out to San Francisco to attend the meeting of the Grand Lodge of the United States. This train left Omaha some hours in advance of our



99 "special," but having to stop for their meals, we had overtaken them.

Having some Pennsylvania friends aboard, during one of our stops we went aboard their train, and found a party full of enjoyment. Two hundred and forty representatives were met at Omaha by a committee of the Grand Lodge of California, who took them in charge, *paying all expenses until their return to Omaha*. This is the *California* style of doing things. Many of the delegates were accompanied by their wives, and a merrier, happier party it would be difficult to find.

After leaving the Weber river the road runs through the sage country, where flat plains, covered with sage bushes, extend on every side to utter weariness, and through this we journeyed till we reached Promontory Point, where the Union Pacific road now terminates, and the Central begins.

Here we were joined by Judge Wilson, of Iowa, and the committees being complete, they proceeded to discuss the weighty question of where the terminus of the two roads should be. Here, also, the committee were to await the arrival of the "five eminent American citizens" appointed by President Grant to report upon these two tremendous railroads.

The day was very hot, the dust very abundant. We went out to see the "last tie," and hear from the participants and eye-witnesses full accounts of the ceremony: General Dodge told us, with great gusto, of the fate of the "last tie." The "last tie" *par excellence*, was made of California maple, of high finish and polish, and, like the "gold spike," was no sooner laid down than it was *taken up* and replaced by one of common wood. Half an hour afterward not a vestige of "last tie" No. 2 was to be found, it having been carried away in fragments. Since then, at least *six* "last ties" have been laid, and the one now there is not the "last tie" at all. We will not stop here to enlarge upon relic hunting as practised by the Romish Church, satisfying ourselves by indicating the analogy and consequent moral.

By afternoon the "special," bringing the "five eminents," came up, and our own party were offered the use of their "sleeper" if we would go on to Califor-

nia, by the Superintendent of the Central road. And so, changing cars with the "eminents," we set our faces still westward, though very loth to part from the pleasant friends who had made our journey so delightful. The committees were still busy over their vexed question, and could not leave until it was nearer a settlement, and thus the party divided, some going westward, the rest retracing a portion of their journey to await the decision of the railroad powers. It is most unfortunate that these two Companies cannot come to an amicable compromise as to where their respective roads shall terminate.

However, we left the two powers to talk it over; and our car being attached to the regular train, at four o'clock (Sacramento time) we started once more towards the sunset. One of our amusements had been comparing watches. Mr. Ames had Boston time; our party Philadelphia; another Chicago; General Dodge's watch marked the hour at Omaha, and the various division superintendents the time as they had it along their portion of the road; while Colonel Crocker could give us the hour at Sacramento. The bewilderment of any one who inquired the hour, and received a volley of answers, beginning with Boston and ending with San Francisco, was vastly comical. I doubt if the idea received by the querist was very lucid, the variations running through three hours and a half.

The railroad here skirts the upper portion of Salt Lake; and this afternoon's ride was quite pleasant, a slight breeze from the lake refreshing us after the heat and dryness of Promontory. We were just entering the Alkali region; the ground was covered with a white flaky substance, resembling a mixture of salt and soda. At Promontory, and for forty miles on either side of it, there is no water that is drinkable—the very springs are salt. All the water used there is brought fifty miles. We were impressed with astonishment, in view of the Mormon settlements; how those men ever became possessed of sufficient force and perseverance to find their way so far from civilization, and to build up a community through so much to discourage, we do not understand. The feature of this day's ride was watching for the first gangs of Chinese, but for whose help and steady industry these great roads would still be incomplete. John Chinaman is getting



to be a necessity and a powerful element in this portion of our country. Their curious, effeminate faces, yellow skins, black eyes, and long pig-tails *did* look oddly in company with railroad shovels and pickaxes. They nodded good-humored, smiling returns to our greetings from car windows and platforms, and jabbered away in their own weird tongue.

## UTAH OPENING TO THE GOSPEL.

### A Presbyterian Church and Sabbath School Organized—Prospects Bright.

There is a pleasure in giving which only givers can experience. This pleasure is intensified as the habit of giving grows. Hence if a benevolent enterprise needs substantial support, the best direction in which to seek for it is amongst those who have acquired the habit and enjoyed the pleasure of bestowing help on good causes. Those who have been giving are most likely to give. Let the necessity be perceived and the call made known and Christian givers will make a liberal response. Here, we think, is such a case as when known should obtain help. The field is an interesting one; the call is urgent; the need undoubted. In the belief that the call will not be made in vain, the following summary of facts is presented to the friends of Home Missions, in favor of the first Presbyterian church in the Territory of Utah:

1. The *Field*.—This, as has already been said, is especially interesting. It is Utah, the chosen retreat of Mormonism, whither have flocked its votaries from both the Old and New Worlds; and the proposed center of our missionary operations is the city of Corinne, in that Territory. Corinne is a new but flourishing town on the Central Pacific Railroad, and is situated on the west bank of the Bear River, six miles from the point at which it empties itself into the Great Salt Lake. This fine river is two hundred feet wide at Corinne, with an average depth from Corinne to the Lake of twenty feet, rendering it available for navigation. It is indeed the only navigable river between the Sacramento

and the Missouri, and one of the finest streams in all the West. Surrounding Corinne lies the richest portion of the Great Salt Lake Valley, with land as fertile as the famed agricultural soil of California. This tract embraces about 500,000 acres, extending on each side of Bear River to the southern boundary of Idaho—and than it no finer field can be found on this continent for growing grain or raising stock. Wheat crops average from sixty to eighty bushels to the acre, and other cereals in like proportion. Garden vegetables flourish in abundance. The pear, the apple, peach, currant, strawberry and other fruits find the finest conditions of climate and soil to favor their cultivation. The pasturage is rich, nutritious and luxuriant. So mild, too, is the climate, that the cattle remain out during the entire Winter. In fact, stall-feeding for beef is quite unknown and unnecessary. While to crown all, the greater part of this fine country is still open for settlement under the Homestead and Pre-emption Acts.

In the very heart of this rich tract of the Territory is located Corinne. It forms the northern extreme of the railroad, whence diverge from the great iron highway all the lines of trade and travel to Montana, Idaho, and the northeastern parts of Oregon. The business transacted with these places is very great. Large warehouses are constantly being filled and emptied, as the merchandise of the East and West is diffused from Corinne over the country—a fact impressed upon our minds as we see the long trains of wagons drawn by horses, mules and oxen leaving daily to carry the rich supplies to the north and northwest. The shipments here this season have been computed at over eight thousand tons of freight. Corinne, as the natural *entrepot* for so rich a region, with all that mighty and ever-increasing tide of traffic must grow; and only a very few years can pass ere this metropolis of the mountains will be a flourishing city, with

a busy population of at least 5,000. The fact that rich gold mines have been discovered in the vicinity, at Snake River, Idaho, will contribute to this result. You think perhaps 5,000 no great population for a city, after all. But you must remember that Corinne was laid out March 25, 1869, and is little over a year old, and yet it can boast large and elegant stores, some of them with stocks over fifty thousand dollars in value; it has saw-mills, brick-



yards, machine shops, and other industrial enterprises; its population numbers 1,200; it is already incorporated and is governed by its own municipal representatives. There are also two well-conducted schools, one of which is a select school, superintended by a Miss Barnes, a graduate of a Presbyterian College, and a member of our church. Does not such a robust and healthy infancy give promise of a prosperous and speedy development for this young city?

2. *Religious Aspects.*—Notwithstanding the fact that this is the only American (or Gentile) and Christian city in the Territory, evangelical religion has not a very strong footing here. I am the only resident minister of the gospel in this place, and the only Presbyterian minister between Cheyenne, Wyoming Territory, and Elko, Nevada, a distance of 792 miles. On the 6th of April I took possession of the field in the interests of the Presbyterian church. I was well received. I confess to having felt at first considerable alarm for my personal safety. The Cullom bill had just excited a strong anti-Gentile feeling, and had the threats of the Mormons been put into execution, Corinne would be now in ruins and every Gentile swept from the face of Utah. The excitement, thank God, has subsided. The Brighamites are becoming more tolerant and liberal in social matters. Many who came here with an unfaltering faith in the policy of Young are either apostatising or returning to their old homes disgusted and humiliated. Brigham's "one man rule" is fast becoming unpopular. Mormonism is no longer a unity. Mormon sects have appeared and the breaches are daily widening. The Josephites are enlightening the people as to the debasing and corrupt practices of polygamy, while the Godbeites are condemning the spiritual and social despotism of Brigham, and teaching the people to think for themselves. Wide-spread is the deepening dissatisfaction. Quite a number of persons have broken away from Mormonism. I have conversed with some of them and learn that many who left the Old World expecting to find in Utah an earthly paradise and a heavenly society of blessed saints, as their wandering preachers and apostles (falsely so called) had promised them, are utterly disappointed and are longing for the old paths, being unable to find in Mormonism the refreshing satisfaction to the soul which only the living water of Christ's eternal

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gospel can bestow. Such are the signs of the times here; such the grounds of our trust that now there is being afforded us an opportunity of doing effectual work for Christ among the dissatisfied and weary dupes of the great Mormon delusion with comparative personal safety.

3. *Work Done.*—Little more than three months have elapsed since I came here, but neither our little church nor its minister has been idle. The first Sabbath after I came the services, morning and evening, were well attended; and in the afternoon of that same day I organized the first Union Sabbath School in the Territory of Utah. We had forty-one scholars, three teachers, and a superintendent. The average attendance at present is forty-eight scholars, eight teachers, and a Bible class of six. Last Sabbath, July 31st, we organized a Presbyterian Sabbath School. On the 14th of last month the Rev. Sheldon Jackson assisted me to organize the first Presbyterian church in the Territory. We began with a little band of ten members, full of courage, and with good spirits, depending for all

our success on the grace and blessing of God. We have also a Band of Hope, numbering forty-two members.

4. *Our Wants.*—The needs of this field are clamant and vital. 1st. We want a substantial church edifice. Till a few weeks ago we were worshipping in the Episcopal building; but as it is now completed and about to be consecrated by the Bishop for exclusively Episcopalian worship, we are obliged to go elsewhere. We thought that we had secured a private building, formerly used for a school, but the proprietor is desirous of selling it immediately, and I have just learned that the Episcopalians are negotiating for its purchase. Why should we not have a house of our own? The Methodists have held but two services here, and yet have already set about building a church edifice, while we have been laboring constantly for several months and yet see no sign of a shelter for our little flock, under cover of which we could worship God. Every day of delay there is ground lost. This is the memorial year, and we want a memorial church for Utah—who will help us, for the sake of Jesus and of perishing souls, to get it? 2d. Could we get a first-class Academy under Presbyterian auspices it would greatly strengthen our cause in the West. How wisely the Episcopalians manage these things out West! They get



up good day schools, gather in the children, teach them the church catechism, and train them in Episcopalian opinions and practices. The Presbyterians have the ground here, and can keep it, if they choose. Most of the people favor our denomination. A first-class Academy, to establish which \$3,000 is required, would bind them to us with ties of love, and would also furnish to the children of three Territories—Utah, Montana, and Idaho, a superior education under Evangelical auspices. Meanwhile, the church edifice is our most urgent need. For \$5,000 a substantial building could be reared worthy of our enterprise, which would serve as the base of missionary operations for this entire region. Christian friends in the East, will you assist us? This would be, indeed, "a coming to the help of the Lord against the mighty." Our way is being opened up. The Lord is giving us acceptance in the eyes of the people. Better than war or legislation—the Gospel will settle the Mormon difficulty. Evangelise, Evangelise, Evangelise! *that* is the best way to civilize these polygamists; *that* will break the superstitious ties that bind them to the enemies of social order; *that* will make good citizens of them. The *truth* will make them free. Be it ours to supply them with the truth. No intermittent attempts will do. There must be the steady going church—the regular Sabbath School. It is the constant, regular, settled ministrations of the gospel—the christianising influences radiating from a settled church center that must begin and carry on this good work. For this purpose a distinctive church edifice is *indispensable*. Say, shall we have it? Christian friends, Presbyterian sympathisers, help us. "Why should the work cease?" It is begun; God smiles with favor on our efforts, aid us to carry them on to a successful issue.

Funds towards either, or both, of the above objects will be thankfully received by Rev. Edward E. Bayliss, Dr. J. W. Graham, and E. P. Johnson, Esq., Corinne, Utah, and by the editor of this paper, and will be duly acknowledged in these columns. Individuals can contribute towards specific objects, *i. e.*, the bell, pulpit, windows, steeple, seats, etc., if they see fit. The bell will cost about \$300, pulpit \$150, a window \$50, and seats \$12 each, delivered. A photograph of the building will be presented to each contributor of \$5 and upwards. An *immediate* response is solicited.

REV. E. E. BAYLISS.  
CORINNE, U. T., Aug. 4, 1870.

## PRESBYTERIANISM IN UTAH.

Messrs. Editors—Persistency is not to be confounded with impudence. Persistency, in a good cause, is a duty; impudence, in no cause, can be justified, for what is it but a bold and shameless disregard of the proprieties of life, implying a defect either in perception or in feeling? Will the friends and patrons of Home Missions and of the Presbyterian church in Utah, kindly attribute my importunity to persistency arising from a sense of duty, rather than to the impudence which shows the want of judgment or of feeling? Certainly, I believe that the friends of evangelistic work can consider no more urgent case than ours. Away in the Mormon land, the people's hearts turning towards us, support and partial assistance in building afforded us on the spot, the awakening spirit of inquiry amongst the dupes of the great latter-day delusion cheering us to persevere, the field already whitening to the harvest and ready for the sickle—is it any wonder, with all these considerations ever present to our mind, that we should be earnest, importunate, and persistent in our appeals to the friends of the Saviour to help us in our time of need and opportunity? Every dollar given us now is worth more than ten hereafter. It is simply a question whether or not the Presbyterian cause can succeed in Utah. Our appearance now will be either such as to secure attention or insure contempt. The ground is unoccupied. The people have intimated their preference for us. We only need to establish the regular ministrations of the Word and sacraments to obtain success. Will our friends help us to lay such a foundation as will insure this success? Although a few generous friends have contributed, my former appeal has not, as yet, met with a general response. One of our contributors says: "I do feel that your church, of all other claims, should not suffer. What is done for Utah religiously, takes on not only a philanthropic, but also a patriotic character. By the gospel of Christ we must create a sentiment in Utah which shall approve and sustain legislation." The citizens here have subscribed liberally. Other assistance, from the Church Erection Fund, and the Memorial Committee, has also been promised. But with all our pledges we fall short of the needed sum about \$1,500. We have let the con-



tracts. The building is going on and rapidly approaching completion. Some of the bills are now due; how are we to meet them? The way, at present, does not appear. The Lord has hitherto helped us, opened our way, and prospered our goings; and therefore we do not, will not despair. But I cannot conceal the fact that just now is the critical period of our existence as a church in Utah. Whatever care and nursing the older and wealthier churches may bestow upon our infant enterprise, it will soon repay. The supply of gospel ordinances will create an increased demand for them; and in a short time our organization here, if it only get a fair start and a helping hand at first, will become self-supporting.

And need I say a word to recommend the establishment of an Academy? Already competent teachers have written, apprising me of their willingness and readiness to come West, as soon as such an institution were founded. And there would be no lack of pupils. Parents are flocking into this city from Montana and other territories to get their children educated. What a centre of Christian influence might not Corinne thus become, radiating learning and religion all over these vast tracts of country! This is a work that an angel might desire to engage in. I deem the historical position of being the first settled Presbyterian minister in Utah an honor greater than I am worthy of—an honor worthy of an Apostle. Who will share in this honor now? Who will give the first Presbyterian bell to ring in the better day of pure gospel religion in Mormondom? Who will give the Bible for the first Presbyterian pulpit in Utah? Who will send us the price of a pew, or a window, or a plank, or a brick, or even a shingle for the first Presbyterian church in the land of Brigham Young? Who, of our many members, will take one or more five dollar shares in the Academy? If only one thousand would volunteer the enterprise could be put through. We need all the assistance we can get just now. Shall we ask in vain?

Our church, as I have said, is rapidly approaching completion. We expect, God willing, to have it dedicated on Sabbath, November 6th. Any minister or layman, who may be passing over the Pacific Railroad about that time, is affectionately invited to favor us with attendance on that auspicious occasion. How happy should we be, to be cheered with the presence and the prayers of our dear

Christian friends! By intimating their desire to be with us at the dedication of our church, visitors will be provided with hospitality during their stay amongst us.

In conclusion, will our dear patrons in the East accept our thanks for past kindness, and cheer us with the hope of such immediate assistance as will make the Presbyterian Home Mission enterprise in Utah a success worthy of our cause and of our Master?

I remain yours truly,

EDWARD E. BAYLISS.

Corinne, Utah Terr., Sept. 21st, 1870.

#### FIRST PRESBYTERIAN CHURCH OF CORINNE.

The germ of Presbyterianism in Utah was planted by the Presbytery of Missouri, on the 29th of April, 1869; as on that day they appointed Rev. Sheldon Jackson, superintendent of all missions established or to be established in Nebraska, Dakota, Montana, Colorado, Wyoming and Utah. This appointment was confirmed by the Presbyteries of Des Moines and Fort Dodge, and has since been seconded by thousands of grateful souls in Mr. Jackson's missions. Soon after Mr. Jackson sent to Corinne Rev. Malancthon Hughes, who arrived in this city on the 11th of June and preached the first sermon of that faith on the following Sabbath—June 13th. Mr. Hughes was the first resident clergyman. Early in August Mr. Jackson visited this part of his extensive charge, and though Corinne was then at the lowest point of her depression, he pronounced in favor of this as the natural starting point for the Utah missions. On the 6th of August a meeting was called in the old City Hall, and the following gentlemen named as Trustees of a Presbyterian church, to be built: E. P. Johnson, Esq., Dr. J. W. Graham and J. A. Gaston. Early in April, 1870. Mr. Jackson secured the services of Rev. E. E. Baylis, who at once removed to this place, commenced public services on the 10th of April, and from that date until the present has continued, every Sabbath, to minister to increasing congregations. On the 14th of July, 1870, the "Presbyterian Church of Corinne" was regularly organized with ten members: Ruling Elder, G. A. Bruce. Down to that date services had been held in the Episcopal

1869



church; thereafter they were held in Fitch's school house. By the middle of August lots were purchased and arrangements completed for the erection of a church edifice, which has been pushed rapidly to completion, and last Sabbath was formally dedicated to the worship of the Almighty. The building is 36x60 feet, with a height from foundation to spire of seventy-five feet. The thanks of all Christians and of the community are due those warm-hearted friends from abroad who have assisted us so generously. The erection of the first Presbyterian church in Utah has naturally awakened the enthusiasm of many who long for the spread of the Gospel, and we note a few of the donations which seem to us particularly interesting: From the Church Erection Fund, \$2,000; Memorial Fund, \$1,500; Rev. G. S. Mott, of Flemington, New Jersey, for a pulpit, \$150; Hudson City Presbyterian Church, \$15; "A boy who wants to be a missionary," Springfield, Illinois, \$1; J. W. Edwards, Marquette, Michigan, \$100. These are but a few of the donations from abroad, and heartfelt thanks are returned to all, as well as to those mentioned. The "Infant Class, 4th Presbyterian Church," of Syracuse, New York, also send a fine pulpit bible. Though the grandest river in the world, the Rocky Mountains and half the width of a continent separate us from our infant friends in Syracuse, it is delightful to reflect that Christian love is broader than plains and grander than mountains; that little children are suffered to come with mission offerings, and evangelists in Utah are upborne by the prayers of the "pure in heart." The Blairsville, Pennsylvania, Presbyterian Church send \$115 50, with a promise of "more from the same source." The citizens of Corinne have in all contributed \$1,543. From abroad has been received \$4,537, and it is well worth our attention that so elegant a building has been erected by that denomination with so little tax upon local generosity. The people of Corinne have always given liberally, but at the time this building was projected their surplus had been exhausted by frequent calls; and it is no disparagement to them to say, that the donations from abroad were doubly kind in that they were *timely*, as well as that they were surprisingly generous. The total cost of the building was a little above

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\$7,000, leaving something over \$1,000 yet to be paid. The furniture and minor matters of finish may add to this, but not to any great extent. We venture to express the opinion that, as a point of honor, the people of Corinne ought to assume that debt, guarantee and provide for its payment as soon as possible, after so much has been done by friends abroad. The members of this charge desire, through our columns, to gratefully acknowledge the promised presentation of a triple-plated silver communion set, from the Superintendent of Missions, Rev. Sheldon Jackson, and his estimable lady. Of the dedication proper we have already spoken. Of the completion of the Corinne church, and the happy inception of mission work in Utah, we find no comment so fitting as the eloquent closing words of our resident pastor: "The happy results of our movement call for heartfelt gratitude to Divine Providence, aiding us in all our efforts, until we have secured a neat and commodious house of our own where we can worship God in our own manner without let or hindrance. When we consider all the obstacles which have been overcome and the short time in which all has been accomplished, and contrast the present structure with the rude accommodation which we had at the beginning, we must certainly recognize the assistance of a Higher Power, aiding and directing the energies of the people in this matter. This should give us renewed courage to press forward to the accomplishment of the great work that still lies before, firmly relying upon the assistance of Him who rules the destinies of worlds, yet condescends to direct the designs of individuals."

#### PRESBYTERIAN DEDICATION.

The newly completed Presbyterian Church was dedicated yesterday morning with ceremonies by Rev. Sheldon Jackson, Rev. John Brown, and the resident pastor, Rev. E. E. Bayliss. A large crowd was in attendance, and liberal donations were made toward the payment of what remained due on the building. From foundation to pointed spire the church is a handsome addition to our city, a subject of just pride to the congregation and a worthy tabernacle for divine worship. We failed to find the minister or trustees in time to-day to get the particulars as to dimensions, history, etc., which will be published in due time.



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## PRESBYTERIAN CHURCH.

### Dedication Services—A Good Time.

The services in connection with this church will be held in the fine new building recently erected by this enterprising denomination at 10.30 A. M. and 7 P. M. The Rev. Sheldon Jackson will preach the dedicatory sermon in the morning. Subject: "Why this waste?" The Rev. John Brown, of Elko, Nev., late of Scotland, a young man of ability and eloquence, will preach in the evening. Topic: "The Church, Christ's Garden." In the afternoon addresses will be delivered to the Sabbath School children by the above-mentioned clergymen and the pastor. The parents and friends of the children are cordially invited to attend. A historical statement will be read in the morning, showing what has been done in the place, the cost of the building, etc. A special meeting of the members and friends will be held in the church at 7 P. M. this evening, to decide upon important business. The choir will please meet in the same place at 8 P. M. The church has been plastered for ten days, and a fire kept up during six nights; so no one need fear evil on account of dampness, as has been (perhaps maliciously) reported. On the occasion of dedicating so fine a building as this every person in the city should feel a deep interest, and we believe there will be a very large attendance; particularly when it is generally known that two of the ablest ministers in the West will officiate. Let us to-morrow see every store closed at an early hour, and such an audience as shall worthily recognize the completion of so noble an enterprise.



## CHURCH WORK IN THE TERRITORIES.

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### THE FIRST PRESBYTERIAN CHURCH IN UTAH.

We have had occasion several times to notice the excellent and encouraging work being done by the *first* Presbyterian congregation ever organized in Utah, which, under the pastoral charge of Rev. Edward E. Bayliss, has been engaged in building a church in Corrinne. It is with great pleasure we are able to lay before our readers the following communication, which reports the completion and dedication service of the church. It is with still greater pleasure that we call attention to the report made by Mr. Bayliss, in which he acknowledges the receipt of several donations "in nearly every instance, from readers of THE INTERIOR." We are gratified to know that our little assistance has been able to accomplish so much for this enterprise, and hope that some other "reader of THE INTERIOR" will respond to the appeal made at the close of the letter. This new church must have seats—who will help to furnish one?

Such communications as this and the one that follows, reveal a chapter in the history of our Church too little studied by those who have every church convenience and comfort in our large cities, and we hope all such will take time to read and ponder the facts contained in them: Our correspondent, writing from Corrinne, Utah, under date of *November 26*, says:

Last Sabbath, the 20th ult., the *first* church of our order in the Territory of Utah, was formally and appropriately dedicated to the worship of Almighty God. Providence favored us with one of those beautiful, clear, and bracing days, peculiar to this section of our country—a day in which all nature seemed to unanimously join in paying homage to the Sun of Righteousness. A large and respectable audience gathered to participate in the service of prayer and praise. Our able, indefatigable, and warm-hearted Superintendent of Missions, Rev. Sheldon Jackson—a name engraven on the hearts of the friends of Home Evangelization—preached the sermon from *Mark xiv. 4*:

"Why was this waste?"

Suffice it to say, *it was good to be there.*

The Rev. John Brown, of Elko, Nevada, pastor of our next-door-neighbor church—*only two hundred and sixty miles distant*—took part in the exercises.

The pastor, Rev. Edward E. Bayliss, read the historical statement, setting forth the following facts:



167 The Presbytery of *Missouri River*, in session at Sioux City, Iowa, April 29th, 1869, deeply impressed with the need of some one to explore and procure supplies for their outlying and frontier fields of labor, appointed, in connection with the Presbyteries of *Des Moines* and *Fort Dodge*, Rev. Sheldon Jackson, as Superintendent of their Missions in Central and Western Iowa, Nebraska, Dakota, Montana, Wyoming, Colorado and Utah. This appointment was confirmed July 1, by the Board of Domestic Missions. Vigorous means

were taken for the immediate occupation of the most important points. Early in June, securing the services of Rev. Melancthon Hughs for three months, Mr. Jackson sent him at once to Corinne, where he arrived on June 11, and held the first Presbyterian service on the following Sabbath, June 13.

About the 1st of April, 1870, Mr. Jackson secured the services of Rev. Edward E. Bayliss, who commenced public services at Corinne, April 10th, from that date until July 14th, occupying the Episcopal building, a rough, unplastered adobe structure. On July 14th, the church was regularly organized by Revs. Sheldon Jackson and Edward E. Bayliss, with ten members. The ruling Elder elected for one year, was G. A. Bruce. Seven members have since been added, two on profession, and five on certificate. About the middle of August a lot was purchased, and arrangements made for the immediate erection of a church building, which has resulted in the completion of the present edifice—a neat commodious building 36x60, with a spire 75 ft. high. It is a structure which reflects credit on our denomination; being not only quite an addition to our city, but also the neatest, largest, and (in proportion to its size) cheapest church building in the territory.

The church has been aided by liberal donations from friends at a distance, in response to appeals made through our papers, our contributors, in *nearly every instance*, being *readers* of THE INTERIOR. They are as follows:

From Rev. G. T. Mott, Flemington, N. J., for  
pulpit.....\$150.00  
“ Edward Dalton, Watseka, Ill..... 5 00  
“ Mrs. Mary A. Newel, Bucyrus, Ohio..... 5 00  
“ “ H. C. Brewster, Omaha, Neb..... 5 00  
“ A reformed church in Sullivan County,  
N. Y..... 5 00  
“ A. W. R. Lancaster, Pa..... 5 00  
“ Ezra L. Whipple, Nankin, Michigan..... 5 00  
“ Hudson City Presbyterian Church..... 15 00  
“ Hon J. W. Edwards, Marquette,  
Michigan..... 100 00  
“ “ A boy who wants to be a missionary,”  
Springfield, Ill..... 10 00  
“ Central Church, Joliet, Ill., through  
Church Erection Committee..... 76 00  
From Mrs. E. L. Packford, Rochelle, Ill., a Bible.  
Infant class, Fourth Presbyterian Church, Syracuse,  
N. Y., a pulpit Bible, with the following inscription:  
Though the grandest river in the world; the  
Rocky Mountains, and over half the width of a con-  
tinent separate us from our infant friends in Syracuse,  
it is delightful to reflect that Christian love is broader  
than plains, and grander than mountains; that little  
children are suffered to come with mission offerings,  
and evangelists in Utah are upborne by the prayers  
of the pure in heart.

We also gratefully acknowledge the promised presentation of a triple-plated silver communion set from Rev. Sheldon Jackson, and his estimable lady. As also the receipt, through brother Jackson, of fifty-two copies of the *Church Psalmist* from the Board of Publication.

Other promises have been made; but, after taking into consideration all that we have been led to expect, there is still a deficiency of about \$1,200. We are without organ and seats. As the building progressed, all our available funds were disbursed, so that we are obliged to defer the services until we can get funds in hand to furnish. The citizens have contributed \$1,543, the utmost of their ability.

We now appeal to the lovers of Christ's cause; to the friends and supporters of evangelical work, and to all who would wish to see this Territory filled with law-abiding, peace-loving citizens of America, to enable us to enter our house of worship without unnecessary delay; a house which, as this is the natural gate to Montana and Idaho, will serve as a beacon-light to those Territories as well as the whole of Mormon-  
moudon.

Who will send us an organ to enable us to sing, with more heart, the songs of Zion, in a strange land?

The estimated cost of the seats is \$12.00 each, and it requires forty-nine to furnish the building. Now, how many of our Sabbath schools or private members will send us the price of a pew?

We *could* get along without carpet, or cocoa-nut matting for the aisles, but it would be the means of attracting outsiders to a greater extent if *we had it*, and fifty yards of either would supply our need.

We have a bell promised to be forthcoming as soon as we can state that the building is paid for.

This church and commuuity return their sincere thanks to our Eastern benefactors for the liberal aid vouchsafed in the time of our need, and pray that the Lord of the harvest will reward them a hundred-fold.

The happy result of our movement has called forth our heartfelt gratitude to the Great Head of the Church, who has aided us in all our efforts, until we have secured a neat, commodious house of our own, wherein we can worship God (*as soon we get seats*) in our own manner, without let or hindrance. When we consider all the obstacles which have been overcome, and the short time in which all has been accomplished, and contrast the present structure with the rough accommodations which we had at the beginning, we cannot but recognize the assistance of a Higher Power aiding and directing the energies of the people in this matter. This gives us renewed courage to press forward to the accomplishment of the great work still before us, firmly relying upon the assistance of Him who rules the destinies of worlds, yet condescends to direct the designs of individuals.



ELKO, Nev., Dec. 12, 1870.

EDITOR OCCIDENT:—In my last I told you how I felt about going to the land of the Mormons. Let me tell you in this what I saw there, especially in Corinne. On arriving at this town I found myself in a pretty respectable, lively little place, with great ideas, situated on the banks of Bear River, and six miles from the shores of the Great Salt Lake. To the right, as you enter, is a fine level plain stretching away into the distance almost as far as the eye can penetrate, and capable, if irrigated, and cultivated, to produce sufficient, and more than sufficient, food for all Utah and the surrounding States. To the left is a range of mountains, crowned with snow and cedar trees. In my opinion, old Lebanon itself cannot present a grander and more majestic appearance than this range. It is actually awful.

In size, Corinne is, perhaps, as large as Elko, and Elko is not quite as large as San Francisco, though it may be, some day in the distant future. I think I heard them say that the number of its inhabitants is somewhere about fifteen hundred; all Gentiles, or apostate Mormons. It has three church edifices: a Methodist, an Episcopalian, and Presbyterian. The first two are but small, and, as for architectural beauty, no great credit to those who built them. The latter is really a handsome building, 36x60, with a spire 75 feet high, and costing, when complete, about \$7,000, one-half of which is to be paid by the Church Erection and Memorial Funds, the other by the people themselves. Thus far they have done nobly toward helping themselves, and others at a distance have aided them most liberally in response to appeals made through the newspapers. Still, they

are in debt considerably, and Brother Bayliss, the pastor, requested me to lay the matter before the readers of the OCCIDENT, and urge them to give their mite and help reclaim Utah from the Mormons. Any sum, however small, will be gladly received and acknowledged. Address the pastor, Edward C. Bayliss, Corinne, Utah.

I hope the Christian people in California will not overlook this most interesting of fields; but give to it of their means as the Lord has prospered them. Surely to have a brick, or a nail, in the first Presbyterian Church of Utah, is something to be remembered with pleasure hereafter.

In order that they may know more about this church, let me state some of the principal points in its short but successful history.

Early in June, 1869, the Rev. Sheldon Jackson, Superintendent of Missions in Nebraska, Dakota, Montana, Utah, Wyoming, and Colorado, seeing that Corinne was bound to be a place of great importance, secured the services of the Rev. Melancthon Hughes for three months, and sent him at once thither to establish a Presbyterian Church. On the 6th of August, Mr. Hughes and the friends of Presbyterianism, met in the City Hall, and elected three gentlemen as Trustees of a Presbyterian Church to be formed. After this, nothing particular was done until the arrival of Mr. Bayliss, in April of the present year, who immediately commenced raising money for the proposed church. On the 14th of last July, he and Mr. Jackson organized the first Presbyterian Church of Utah, and on the 20th of last month, the house erected for Divine service was dedicated by the same brethren, assisted by your humble servant. Both the dedicatory and evening services were well attended by a very respectable-looking people.



I have not the least doubt but that a glorious future is in store for this church. Corinne is a growing town, and will be a prosperous one for years to come, as it is the only natural gate to Montana and Idaho. Its influence is bound to tell on the Mormons. Already they are beginning to trade with its merchants, and let us hope and pray that the influence of this church may be such, that ere long shall witness a shaking of the dry bones of Utah, a shaking that shall shake Brigham Young and his Apostles either into the pale of the Christian Church, or outside of these United States.

What I saw in Salt Lake City you shall know in my next.

Yours, etc.,

JOHN BROWN.

### A Frolic in the Willows.

Yesterday afternoon when the sun shone out warm and bright, the Sabbath School children innocently insisted that their long expected picnic should not be postponed, and their petitions were so well presented that Rev. Mr. Bayliss gave way to their desire. Accordingly at two o'clock the clans of young Corinne mustered in force at the First Presbyterian Church, carrying dainty luxuries in papers, baskets, cigar boxes, napkins and every other kind of package that could be thought of to make up a rural feast for the merry, romping juveniles. "To the willows!" "To Mr. Cook's farm," "oh we are going to sail across the river," were exclamations shouted by the red cheeked, curly headed, laughing crew of girls and boys, as they fled away to the "Willows," which to them had more rustic grandeur than aristocratic Gotham ever saw in the Central Park. Mr. Cook, though himself a kind of ancient fig tree, welcomed the hosts of childhood to his charming grounds and fixed them swings and other pastimes, all through that handsome homestead. Like the songs of birds when warbled in summer's early glow, those pretty little lads and lasses capered and shouted and played until their watchful guardian again brought them back to town, jaded from the sports of a day in the country.

## U T A H.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

### DEDICATION OF A PRESBYTERIAN CHURCH.

"Well, Mac! what hour does the game come off Sunday?" "I guess we won't have any more on Sunday. Things are not as they used to be." Such was the colloquy between two base-ball players of Corinne, on Saturday, November 19. The following day a church was to be dedicated. Its presence in that community was a standing protest against Sabbath desecration; and Sabbath desecrators realized that thereafter they could not do as formerly.

Sabbath, November 20, dawned cloudless and beautiful. It was a gala-day for Presbyterianism in Utah. For months Presbyterian tourists, both ministerial and lay, had mourned that the Church of their affections had no representative in Utah, and earnest efforts were put forth to make a commencement.

The Presbytery of Missouri River took action in April, 1869. Through the instrumentality of their Presbyterian missionary the Rev. Melancthon Hughes was sent out for three months. He was the first resident clergyman. In August of that year trustees were elected to look after the interests of the Church, after Mr. Hughes' return to the States.

Early in April of the present year the Rev. E. E. Bayliss entered the field, with his usual vigor and zeal. On the 14th of July, in connection with the Superintendent of Presbyterian Missions in the Territories, he organized a church with ten members. Lots were secured in August, and a handsome church building, 36 by 60 feet in size, was pushed rapidly forward to completion. The house is semi-Gothic in style, with a centre tower. It stands to the south of the Pacific Railroad, in plain view from the cars, and is a building of which Presbyterians need not be ashamed. The Rev. E. E. Bayliss, to whom the Church is greatly indebted for this good work, has been greatly encouraged and assisted by the contributions of Presbyterians in all parts of the land, one being a dollar from "a boy, who wants to be a missionary." The Board of Church Erection, with their earnest sympathy, and Committee on Memorial Fund, gave liberally to the work. The Board of Publication contributed the hymn-books. The Rev. G. S. Mott, of Flemington, N. J., gave a beautiful



pulpit. Judge Edwards, of Marquette, Michigan, gave four chandeliers, together with lamps for the pulpit and choir. The infant class of the Fourth Presbyterian church, Syracuse, N. Y., and a lady in Illinois, each contributed a handsome pulpit Bible. An Eastern friend, through Asa W. Taylor, Esq., pledged \$300 towards a bell. The silver communion service was from a friend residing in the Territories.

These gifts were duly acknowledged on the day of dedication, by the whole congregation rising to their feet, when the resolution of thanks was read. The daily paper, in an editorial, declared, "The thanks of all Christians and of the community are due those warm-hearted friends from abroad who have assisted us so generously." The church is still without pews. The seats used on the day of dedication were borrowed from the Opera House. The little band of Presbyterians at Corinne are unable, of themselves, to provide these seats. *Are there not fifty Sabbath-school classes in the land who would like to contribute \$12 each, and thus furnish the fifty pews?* Let superintendents call the attention of their schools to the fact that any scholar, class, or school contributing \$12 to this object, will thereby furnish a pew for the First Presbyterian church in Utah. The money may be sent to Mr. E. P. Johnson, Treasurer, Corinne, Utah.

The church also needs a cabinet organ. Let Presbyterians fully complete what has been so successfully begun. Bishop Ames says of the Utah Mission of the Methodist Episcopal Church, that it is the most successful of all their missions. Thus our mission needs but to be placed on a firm footing in order to accomplish a great work.

The Rev. John Brown, of Elko, Nevada, two hundred and fifty miles to the westward, and your correspondent, over six hundred miles to the eastward, met at Corinne, to assist in the dedication services. It was a season of deep feeling; thankfulness to distant friends, and devout thanksgiving to God, for all that had been accomplished. Presbyterian sons, long separated from church ordinances, came home, and another church stood as a witness of a purer faith.

As significant of a work to be accomplished among the Mormons, a Mormon was leader of the choir upon that opening day.

Corinne is pleasantly located on the north end of Salt Lake, where the Pacific Railroad

crosses Bear river. The natural point of departure for the freighting interests of Montana and Idaho, and surrounded by a large body of rich land, easily irrigated, it has great hopes. And these hopes are being fulfilled in a steady and apparently healthy growth.

Let much prayer ascend in behalf of our Utah Mission  
SHELDON JACKSON.

#### UTAH.

CORINNE.—The congregation and friends of the Presbyterian church celebrated the first anniversary of its organization on the evening of the 16th ult. Such has been the church's prosperity that the occasion was felt to be one of joyous thanksgiving, and at the appointed hour the pews and aisles were crowded with a happy people. The opening service was a hymn sung by the congregation, after which followed the reading of the Scriptures and the offering of prayer by the pastor, Rev. E. E. Bayliss. Mr. Nat. Stein then read a beautiful and appropriate poem. A few remarks were made by the editor of *The Daily Corinne Reporter*, followed by recitations and the singing of hymns by some of the Sunday-school children. E. P. Johnson, Esq., one of the Trustees, reviewed the history of the church, and eloquently discoursed upon the steady growth and influence of Christian sentiment in the city. Rev. W. C. Damon, pastor of the Methodist church, gave expression, in cordial terms, to his interest in the welfare of the church. Recitations by the children were again resumed, after which the pastor made the closing address, full of that hearty enthusiasm that has ever characterized his work, of which a permanent society, a large congregation, and a flourishing school, are some of the manifest fruits.

#### The Presbyterian Church—A Year's Progress—Anniversary Exercises.

Last Sabbath evening was peculiarly interesting to our citizens, as the first anniversary of the founding of the Presbyterian Church in Corinne. The congregation and friends of the church assembled on the happy occasion to rejoice over the rise, progress, and present prosperity of the organization. Indeed, all present had cause for gladness as within the stately walls of the noble edifice they gathered to observe how graciously the hand of Providence had aided the efforts of the few who reared that monument of a people's faith. At half past eight o'clock,



the pews and aisles being crowded with young and old, the pastor Rev. E. E. Bayliss announced the commencement of exercises in commemoration of the church's establishment. The opening piece was, the hymn, sung by the congregation, "Oh, Come Let us Sing," Mrs. O. J. Hollister presiding at the organ. Then followed the reading of the Holy Scriptures and prayer by the pastor. Second piece, "Shall we sing in Heaven," by the congregation, after which Mr. Nat Stein was introduced when he read the following appropriate poem.

**Lines on the First Anniversary of the Organization of the First Presbyterian Church in Corinne, Utah.**

Above the changing scenes and schemes  
That mingle in our mortal state,  
This truth's eternal radiance beams,  
That "God, alone, is great!"

The adored of each true worshipper;  
Mysterious Trinity of grace;  
Creator, Savior, Comforter;  
Supreme through time and space.

From Him all true delights we know—  
The beauteous earth, the glorious sky,  
Our wayside springs of healing—flow,  
And hopes that mount on high.

He gives the will and power to do  
Whate'er of good report is done;  
And bathes our souls in tearful dew,  
When faint with too much sun.

To Him, for bounties manifold,  
Our hearts should constant homage pay;  
And blest are they with peace untold,  
Who seek His perfect way.

'Tis through His love we gather here  
Observance to the day to yield,  
Which marks this church's first filled year  
In its new Mission-field.

To trace, though but in brief review,  
The work that is a ready done;  
Give thanks where all our thanks are due;  
Press with new vigor on.

We see a congregation, first  
In numbers weak—with faith's control,  
Beyond its narrow borders burst—  
Now rich in many a soul.

This temple to completeness brought  
By willing hands, and prayers upraised,  
That here God's precepts may be taught,  
His worthy name be praised.

And how its Sabbath School, in turn,  
Has shared the blessings He has given,  
Till childhood crowds its gates to learn  
The flowery path to Heaven.

For boons so easy understood,  
'Tis meet our hearts should be imbued  
With reverence for the power of good,  
And boundless gratitude.

God grant us to be moved thereto,  
And more and more augment the sum

Of work we may be spared to do,  
For Him, in years to come.

So shall our souls, by truth made free,  
Find this life full of sweet employ;  
And, in the future, feasted be  
With endless peace and joy.

These beautiful sentiments, elsewhere, would have been received with manifestations of applause, but in the house of God the silent approval of the multitude could be observed as the gifted author closed his eloquent offering. A few remarks by the editor of the REPORTER were made, when a little girl of the Sabbath School, Mary Ann Lowen, recited a pretty piece entitled "Opening the Door to the Children." Then another recitation, "Charity" by Mary Mayer; a dialogue on "Pride" by the Grove sisters, and the hymn, "Work for the night is coming" splendidly sung by Lizzie and Louie Taylor. Next was a very able address by E. P. Johnson Esq., one of the Trustees of the church, in which the speaker reviewed the history of the Presbyterian church in our city, and eloquently described the steady growth and influence of Christian sentiment in this community. "Homeward Bound," an anthem, by all the people, preceded the remarks of Rev. W. C. Damon pastor of the Methodist church who gave expression to his interest in the proceedings in words which denoted that religion here is the common boon of all and not the special property of any particular sect or creed. His brief speech was well worthy the sacred place in which he delivered it. Recitations by the children were again resumed by Addie Bruce in "The True Legion of Honor;" "The Scape Goat" by Harold Johnson, and "Calvary" by Caroline Bond. Mr. Bayliss made the closing address full of enthusiasm, as surely it might be, for his labors were almost ripe in the harvest. His work during his residence in Corinne has not been an inconsiderable task, a permanent society, a large congregation, and a magnificent school were there to show that untiring industry in his mission has been fruitful of great good. After singing "The Beautiful River" the Benediction was pronounced, and the assembly dispersed to their homes, gratified and delighted with the review of a year's advancement in a cause which right-minded people love to honor.



## OUR CHURCH AT CORINNE.

Having seen a notice in your paper that they intended to dedicate their new church building on the 6th of November, we laid our plans to spend that Sabbath there, and after visiting the city of the Latter Day Saints (!!!) we arrived at Corinne on Saturday evening. We soon learned that the new church was not ready, but found Bro. Bayliss on Sabbath morning with his people assembled in a school-room, where we listened to a good discourse, both practical and doctrinal; and in conversation with several gentlemen afterwards, they claimed that Mr. B. was about as good a man as the best sent out by the Board.

They were evidently pleased with our visit, and insisted on entertaining us at the house of Mr. Johnson, a lawyer of the place, and an efficient member of the congregation. Bro. Bayliss told us that this was the first visit he had received from a traveling Christian brother. Mr. B. went there in April last, and now has a church organization of about twenty members, a small house erected by the people for a parsonage, and a church building nearly finished, thirty-six by sixty feet, of symmetrical appearance, towards which the people there have contributed \$1,300 and the Church Erection Board \$2,000, besides which they have received further donations from individuals. But they still need help, and I came away fully impressed with the belief that minister and people are doing an important and earnest Christian work, and that they are contributing to the full extent of their ability. I said that the

### TOWN

is twenty months old, but it has a long street of business places, with large warehouses, and is already the depot of the trade and travel of Montana. Daily stages run to Helena, and large wagons, two of which, one coupled close behind the other, drawn by six to sixteen oxen or mules, are constantly loading for the mines. I saw not less than fifty of these wagons there at one time. This is the only Gentile town in Utah, and is already fixed upon by the Protestant denominations as the centre of influence for that region. The mining region about Salt Lake is being developed, and Brigham can no longer carry his will with a high hand. Indications are not want-

ing that he will soon have to give up polygamy or else make another move. The paper at Corinne stands up manfully for law and order.

I hope our church there will be paid for, and believe that if we ever intend to make our influence felt in that wide region, that enterprise must be sustained. We have the right man there, and a willing people. A few hundred dollars sent there now will do great good.

## ORGANIZATION OF A PRESBYTERIAN CHURCH IN SALT LAKE CITY.

Letter from Rev. Sheldon Jackson of Denver.

What hath God wrought? was the feeling of many hearts as, on Sabbath, Nov. 12th, the citizens of Salt Lake, Gentile and Mormon, crowded the seats of the Skating Rink, to witness or take part in the organization of a Presbyterian church.

The storm and sleet of Saturday night had passed away, and the Sabbath dawned bright and beautiful.

Thus the dark spiritual outlook of a few months before had given place to bright hopes and devout thanksgiving. A few faithful ones had mourned their separation from church privileges, and when the writer met them first the prospect of securing a church seemed so hopeless that the subject was a painful one for conversation. They could only pour their complaints into the ear of Jesus. But the morning cometh. About the first of October Rev. Josiah Welch was sent out by the Board of Home Missions. A month passed. The place of worship had been removed from an 'upper room' over a stable to the Skating Rink over a restaurant. And now they were assembled a goodly company to effect a church organization. No wonder their hearts were glad! Rev. G. S. Boardman, D.D., who had delayed his trip across the continent so as to be present, added very much to the interest of the occasion. He seemed to live over again the scenes of his earlier ministry, when he helped lay the foundations of the now strong Presbyterian churches of Central and Western New York. He entered into the spirit of the day with an enthusiasm that could not be put down, though his good wife did dangle her watch to remind him of the time. An appropriate sermon was preached. Certificates of membership were collected. The church was constituted, and then Dr. Boardman led in a prayer of thanksgiving and invocation of blessing upon the new organiza-



tion, the missionary, and his flock, that brought tears to many eyes. Then came the election of three noble men to the office of ruling elder, after which we separated until evening.

Promptly at 7 P. M. a large audience gathered. The feeling that had been rising during the morning had lost nothing of its intensity during the afternoon. We were prepared for precious things. And how our hearts burned within us as the Doctor discoursed of the Christian Sonship, and of the time when we should be with and like Christ. Then came the solemn ordination of one, and instalment of the three elders of the First Presbyterian church of Salt Lake City. (A ministerial tourist has already bespoken the pastorate of the Second Presbyterian church of the future.)

After the installation came the breaking of bread, as for the first time we came together from New York and San Francisco from the South and the North, a band of loving disciples. But the climax was not yet reached. The feeling and enthusiasm only culminated as the congregation remained, after the strangers retired, and as the first act of their church life unanimously decided that in humble dependence upon the blessing of God they would take immediate steps to secure a church building. An efficient committee of nine or ten ladies was appointed to solicit subscriptions. A Board of Trustees was elected, consisting of such well known names as G. L. Woods and G. A. Black, Governor and Secretary of the territory; C. M. Hawley, Associate Justice of the Supreme Court, and Alex. Majors, one of the originators of the celebrated Overland Pony Express, which is said to have foreshadowed the Pacific Railroad, and saved California to the Union. Then came hand-shakings and congratulations. None waited for introductions. The fire in the stove had gone out, still we lingered. Christian love warmed the heart, and it was hard to separate. But at length, as the town clock struck ten, the public services of a most memorable Sabbath at Salt Lake came to a close.

The Mount of Privilege has been left, and now the young church is girding herself to the work. Rev. Josiah Welch, Judge Hawley, Alex. Majors, and Secretary Black have been appointed a committee on Foreign Correspondence and Solicitation.

The plans of the Committee will soon be

laid before the church. The Episcopalian and Methodist denominations are each contributing over forty thousand dollars for the erection of their churches in Salt Lake. The Episcopal church is complete, and the Methodist under way.

It is very desirable that the Presbyterian Church should place her own mission on an equal footing with the others. For this purpose twenty-five thousand dollars will be needed from abroad.

Between five and six cents from each of our members would raise the sum. *The same can be accomplished if one out of every fifty of the female communicants of the Presbyterian Church, as a Christmas offering to the Saviour, will each contribute five dollars to build a church that will act an important part in rescuing their sisters from the degradation of Mormonism.*

Such sums, in the form of a postoffice money order or check, may be mailed to Mrs. C. M. Hawley, Salt Lake City, Utah.

#### UTAH AND THE HOLIDAYS.

We publish elsewhere a letter from that brave Christian frontiersman, Rev. Sheldon Jackson, making an earnest appeal for the church in Salt Lake City. Still later he writes:—The presents have commenced coming. The wife of a frontier missionary was the first to respond to the appeal made for Utah, sending five dollars for the erection of a church in Salt Lake City. It would seem that the mere mention of a plan whereby so great a work can be secured by the contribution of so small a sum as five dollars each from individuals, would at once call out such a number of responses that the thing would be an accomplished fact. But experience shows that all such movements require work. The success or failure of this movement is in the hands of the Christian women of the land. If it fails, it will not be on account of their inability or unwillingness, but because each one thinks that some one else in the congregation has more time, tact, or facilities than herself to attend to it. If it succeeds, it will be by each woman, without waiting for some one else to take the lead, attending to the matter—first, in her own family; second, among her acquaintances; third, in the congregation of which she is a member; fourth, by prayer that God will incline others to make a similar effort. This will be "the power of littles."



Five thousand women may accomplish in an afternoon, what an agent could not in five thousand afternoons, or over six years of hard work. And what woman is there of all who read these lines, who cannot devote one afternoon to building a Christian church at Salt Lake City? Who cannot give an afternoon that the Gospel may be set at work to wipe out the foul blot and cleanse the dark plague spot of polygamy? to thrill the weary hearts of Mormon women with joy and the hope of a new life?

The first Christmas present ever given was the gold, myrrh, and frankincense, which the Magi offered to Jesus. And now, as the mother draws to her heart with loving affection the daughters nurtured in a Christian home, shall she not so feel for those thousands of Mormon girls, who have nothing before them but a life of ignorance and shame, that she will assist in the erection of this church, which shall bring light and life to many darkened minds? Surely, every feeling of pity, tenderness, compassion, and "good will toward men," and of "Glory to God," will prompt all our women to take part in this movement that promises so much for their sex.

All letters should be addressed to Mr. J. C. Royle, Salt Lake City, Utah. Remittances should take the form of postoffice orders or bank checks.

### THE GOSPEL IN THE VALLEYS OF THE ROCKY MOUNTAINS.

By Rev. Sheldon Jackson.

'No. 3 on time,' was the telegraphic despatch received as usual, at a small station near where the Pacific Railroad crosses the summit of the Rocky Mountains. The operator at this station was a Jew, who had found the Messiah. But he walked alone, for his wife was not a Christian. Far away to the north and to the south, stretched the wilderness, inhabited by wild beasts, and still wilder Indians. To the east and west, along the railway, were scattered settlements of rough men.

As night after night he sat at his little instrument, and felt the beat of the world's pulse, as the news from Europe and the Atlantic States flew by for the San Francisco papers, and the news of Asia and the Pacific Coast flashed eastward for the Associated Press, his heart

often sank within him. The wires were burdened with the tidings of the German and French war, of fires, murders, defalcations, and brilliant marches, but nothing concerning the kingdom of Christ—nothing of revivals of Christian work, or of an uprising of the Church of God to send the Gospel to our western frontier, and take possession of the land for Jesus. And there, far away from a church or Christian companionship, in the loneliness of those night watches, the earnest prayer often went up "Thy kingdom come," and praying, he waited for the dawn. One night the announcement of "Train No. 3 on time," was followed a little later by the arrival of a missionary on the train. The following evening every inhabitant of the station, even to the whisky seller, and some from neighboring sections came on hand-cars and thronged the depot to hear preaching. As the operator returned that night to his instrument and work, he would fain have flashed along the wires "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation." Two weeks later Rev. Mr. Arnold again preached at the station, and the wife of the operator found peace in believing. About that time his father, who had been visiting them, returned to the States. Soon after the Superintendent of the Railroad, in great perplexity, came to the missionary and showed him letters received from this father, accusing his son of defrauding the Company, robbing the mail, and other crimes. The following day the missionary was again on his way to the station. Entering the house unexpectedly, he received such a cordial welcome, that his heart almost failed him, in view of his message. At last they knew all. Ghastly pale, unable to utter a word, the operator went to his desk and handed the missionary an envelope; his wife remarking "This is all we have received from father since he left." Opening the envelope, all it contained was the son's photograph, with the eyes, ears, and mouth burned out, as with a heated wire, and a cross drawn through the whole. It was the intense hatred of the Jew that would ruin even his own



children.

These events were preparing the way for better things. A lady of wealth hearing of them, wrote from her bed of sickness and pain: "My heart rejoices to know that the Gospel is preached upon the Rocky Mountains." As the expression of that joy she placed in the hands of her pastor \$3000 for the erection of a church in the mountains. The erection of that church has secured the building of a second; both being ready for dedication. And now on that 500 miles of railway across and through the mountains are four comfortable Presbyterian churches. And now one is urgently needed at Salt Lake City. Will the Christian women of the land undertake its erection?

The feet of the Gospel messenger have not only pressed the summit of the mountains, but passed beyond, and the glad sound is heard in the lovely valleys of Deseret, where "every prospect pleases, and only man is vile."

As the women have been the chief sufferers under the Mormon delusion, so they will be the greatest gainers in the changes brought about by the introduction of Christian churches. There is therefore a propriety in calling upon the Christian women of the land to each contribute \$5, more or less, according to their ability towards the erection of this church.

It will be a fitting expression of their sympathy with their Mormon sisters, and of their desire to win them to Christ. Some Mormon women already attend our services. Many more will attend when the church is built. To some of them it will prove the birthplace of their souls, and to the multitude the alleviation of crushing burdens.

It will be a suitable thankoffering on the part of Christian women for their happy homes, free from the curse of polygamy; an appropriate expression of gratitude to Him who is the disposer of all events, that their lot was not cast amid the degrading superstitions of Mormonism. Let those whose hearts have responded to the mute cry of despair, that has crossed the seas from the zenanas and harems of Asia, also feel for the crushed hearts in the harems of our own land, and quickly

provide for them in their chief city a house where they may hear of a Saviour suited to all their needs.

Contributions may be sent by mail to J. C. Royle, Esq., Salt Lake City, Utah.

#### Erecting a New Presbytery.

Overture 25, from the Presbyterian Home missionaries in Montana and Utah, asked the erection of the Presbytery of Montana, as one of them has to travel 500 and another 1000 miles to reach the place of meeting of his present Presbytery. The Committee recommend that the request be granted, and that Revs. Sheldon Jackson, J. R. Russell, and W. S. Frackleton, of the Presbytery of Colorado; Rev. Josiah Welch of the Presbytery of Wyoming; Rev. L. R. Conkling of the Presbytery of Pittsburgh; and Rev. Wm. C. Rimmell of the Presbytery of Elizabeth, together with the Presbyterian churches in the Territory of Utah and Montana, be connected with the Synod of Colorado; its first meeting to be held at Helena, Montana, Tuesday, July 16, at 11 A. M., to be opened with a sermon by Rev. Sheldon Jackson, or in his absence by the oldest minister present, who shall preside until another moderator be chosen. Report adopted.

#### Presbytery of Montana.

In accordance with the enactment of the General Assembly of the Presbyterian Church the Presbytery of Montana met at the Court House, in Helena, June 17, 1872, at 8 P. M., and was opened with a sermon by the Moderator, Rev. Sheldon Jackson. After the sermon the Presbytery adjourned to meet on the next morning, and then closed with a prayer by the Rev. W. S. Frackleton.

TUESDAY, June 18.—The Presbytery met at the International Hotel pursuant to its adjournment, and was opened with prayer. After the making out of the roll, Rev. Sheldon Jackson was elected Moderator, and Rev. J. R. Russell as Stated Clerk.

Mr. Jackson reported the organization of the following churches:

May 30, Gallatin City, Isaac A. Dick, ruling elder.

June 2, Bozeman, J. H. Taylor, ruling elder.

June 3, Hamilton, J. J. Davidson, elder.

June 5, Virginia City, Wm. H. Rodgers, elder.

June 9, Deer Lodge, Thomas Aspling and J. E. Smith, elders.

June 12, Missoula, J. W. Cunningham, elder.

June 16, Helena, John E. Pyle and A. T. Williams, elders.

On motion, the churches were enrolled.



*Home Missions*—Rev. L. R. Crittenden and Elder Hardenbrook.

*Church Erection*—Rev. W. S. Frackelton and Elder J. H. Taylor.

*Publication*—Rev. Josiah Welch and Elder Osburne.

*Education*—Rev. J. R. Russell and Elder A. T. Williams.

It was moved and carried—

First. That each church in the Presbytery be enjoined to adopt and put into execution, as soon as possible, some plan of systematic benevolence (the envelope, or otherwise) as seems best under the circumstances.

Second. That each church be required to take up an annual collection for each of the Boards of the General Assembly.

Rev. Sheldon Jackson was appointed a committee to prepare an order of exercises for presbyterial meetings.

Salt Lake City was chosen as the place for the semi-annual meeting of the Presbytery in September, 1872, and Bozeman as the place for the next annual meeting, to commence on the third Friday in February, 1873, and be opened with a sermon by Rev. J. R. Russell.

The Presbytery adjourned, with prayer by Rev. J. R. Russell.

### THE CHURCH.

To the Editor of the Observer.

Sir—Permit me to say a few words through your columns about our new church. The public are well aware of its fine progress towards completion, and when finished it will be not only a decided ornament to the town, but a very great advantage in several respects.

First of all, it is intended to afford a comfortable and commodious place for the public worship of God. It is further designed to favor, in so far as consistent with its main object, the general interests of society and education.

Accordingly, the basement story will be fitted up and adapted to the purposes both of a school and reading room. The dimensions of the former will be 22 x 44 feet, while the reading room will be 22 x 12. The two rooms

will communicate with each other by means of a pair of folding doors in the partition.

We hope to secure the furniture and reading matter for the reading room free of expense to the people of Alta, and shall endeavor to make it a pleasant and welcome place for miners and others who may have a leisure hour in town.

In view of these several objects, which the building is intended and well adapted to promote, it should commend itself to the people of Little Cottonwood generally, and deserves to be supported with honest pride by every citizen.

The house will be ready for dedication on the first Sabbath in October. It is expected that Rev. Sheldon Jackson, of Denver, and Rev. Josiah Welch, of Salt Lake, will be present to officiate on the occasion.

Services will be held both morning and evening, and a very general attendance on the part of citizens and miners is earnestly desired and requested.

Yours respectfully,

J. P. SCHELL.

### Struck It.

Some of the ladies have struck a capital idea for securing the Alta Church against the embarrassment of an overhauling debt. And Mr. Schell informs us that he intends to follow up the idea, provided he meets with sufficient encouragement from prospectors and the superintendents of the several mines.

The plan is to obtain, if possible, liberal donations of specimens from the different mines, and fit up a dozen or more good cabinets, each of which shall fairly represent the mineral productions of Little Cottonwood.

These cabinets, if well selected and arranged, will readily sell in different schools through the East at fair prices; and will not only be an excellent advertisement of our promising camp, but will also enable everyone to give our



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young church a deserved and much  
needed help

those who favor the project will  
oblige by leaving their names or dona-  
tions or both at the office of Judge  
Varnes, or at either of the principal  
stores.

The Baltimore *Presbyterian* thus speaks  
of a Rocky Mountain Home Missionary:

Another instance of the success of good  
looks, good humor, and merit is that of  
Rev. J. Y. Cowhick, the faithful pastor of  
the Presbyterian Church at Cheyenne,  
Wyoming Territory, who, in addition to  
his labors as pastor, fills the position of  
county superintendent, and also that of  
Chaplain of the Territorial Council. 1879







